

A  
SERMON

Preached at

St. Sepulchre's Church;  
On Thursday MAY the 5<sup>th</sup>, 1737.

BEING THE

Time of the YEARLY MEETING of  
the CHILDREN Educated in the CHARITY-  
SCHOOLS, in and about the Cities of London  
and Westminster.

---

By JOHN THOMAS, D.D.

Rector of St. Benedict Paul's Wharf,  
And Chaplain in Ordinary to His MAJESTY.

---

Publish'd at the Request of the Gentlemen concerned  
in the said CHARITY.

---

To which is annexed.

An Account of the Origin and Designs of  
the Society for Promoting Christian Knowledge.

---

L O N D O N:

Printed by M. DOWNING, in Bartholomew-Close, near  
West-Smithfield, 1737.

# SERMON

Preached at

St. Andrew's Church;

On Tuesday May the 5. 1787.

BEING THE

Time of the YEARLY MEETING of  
the Christian Educated in the CHARITY  
Schools, in and about the City of London  
and Westminster.

By JOHN THOMAS, D.D.

Regent of St. Andrew's Church,  
And Chaplain in Ordinary to His Majesty.

Published at the Request of the Gentlemen concerned  
in the said CHARITY.

To which is annexed

An Account of the Origin and Design of  
the Society for Promoting Christian Knowledge.

L O N D O N :

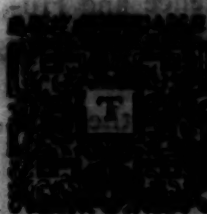
Printed by M. DOWLING, in Broadman-Street, near  
New-Spital-fields, 1787.





1737-1746

or the Will of your  
is in Heaven, that one  
Ones should perish.



HE false Notions which the  
Disciples entertained concern-  
ing their Master, discover them-  
selves to us in several Places of  
the New Testament: They  
trusted that it had been He  
which should have REDEEMED Israel: they  
considered Him as one who was to be a Tem-  
poral Prince and Deliverer, and were there-  
fore inquisitive to know what He designed,  
when He was in Power, to do for his Follow-  
ers: They had attended him in his Wants and  
Sufferings, and therefore concluded that He  
would remember them with the first Marks of

Luke xxiv. 21.

# SERMON

Preached at

St. Andrew's Church;

On Sunday May the 5. 1737.

By the

EARLY MEETING OF

Educated in the Church  
and about the City of London

By JOHN THOMAS, D.D.

Rector of St. Andrew's Church,  
And Chaplain in Ordinary to His Majesty.

Published at the Request of the Gentlemen concerned  
in the said CHURCH.

To which is annexed

An Account of the Origin and Design of  
the Society for Promoting Christian Knowledge.

L O N D O N :

Printed by M. DOWNS, in Pall-mall, 1737.  
Wm. Smith, 1737.

his favour, when he came in his Kingdom  
As a Consequence of this Opinion, we read



We find our Blessed Lord, upon the

# MATT. xviii. 14.

*Even so it is not the Will of your  
Father which is in Heaven, that one  
of these Little Ones should perish.*

**T**HE false Notions which the  
Disciples entertained concern-  
ing their Master, discover them-  
selves to us in several Places of  
the New Testament: They  
trusted that it had been He

Luke xxiv. 21.

which should have REDEEMED Israel; they  
considered Him as one who was to be a Tem-  
poral Prince and Deliverer, and were there-  
fore inquisitive to know what He designed,  
when He was in Power, to do for his Follow-  
ers: They had attended him in his Wants and  
Sufferings, and therefore concluded that He  
would remember them with the first Marks of

his Favour, when he came in his Kingdom. As a Consequence of this Opinion, we read that *there was a dispute, and even strife among them, who should be accounted the Greatest*; they seemed jealous of each other's Interest, and uneasy at the Uncertainty they were in about it.

Matt. xviii. 2.

Ver. 4.

WE find our Blessed Lord, upon all proper Occasions, correcting these mistaken Notions, and in order to this End, in the Verses before my Text, calling a *Little Child* unto Him, and setting him in the midst of his disciples, with this Reflection, that *whoever should humble himself as that little child, the same would be greatest in the kingdom of heaven*: That Age of artless Innocence and Humility, was the Model upon which they were to form their Manners and Dispositions.

Ver. 10.

OUR Lord then proceeds to make the Subject he was upon still more useful to his Disciples, by cautioning them against the Neglect or Contempt of any of the least or meanest Christian: *Take heed that ye despise not one of these little ones, who are in spiritual, what the other was in natural Growth*: Do not discourage or grieve them; throw no Difficulties in their Way; be not unto them an occasion of falling; but express a solicitous Concern for their Salvation, as becomes the Disciples of Him,



Him, who came to save that which was lost. And that the Directions which our Lord had given them upon this Occasion, might have a more lasting Influence upon their Minds, He illustrates his Discourse with this most apposite and affecting Comparison: *How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? He forgets for a time the Ninety and nine, and that single Sheep which is lost employs all his Thoughts, and engrosses all his Care: And if so be that he find it, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these Little Ones should perish.*

Ver. 11.

Ver. 12.

Ver. 13.

Ver. 14.

THE Words I have read to you, appear at first View very applicable to our present Purpose; and since they were occasioned by our Lord's setting a little child in the midst of his disciples, and recommending the Simplicity and Innocence of this tender Age to their Care, as well as to their Imitation, I shall beg Leave to understand the Text in its Literal and most obvious Sense; and to consider it as containing this Assertion, that *It is not the will of your Father which is in heaven, that one of these Little*

*Little Ones*, who are now before you, *should perish*. In speaking to which Words, I shall observe the following Method.

I. I shall represent to you how defenceless and dangerous a State of Life this tender Age is.

II. I shall shew that a Religious Education is the best Provision which we can make for its Safety.

III. I shall consider the Force of that Motive suggested in the Text : *It is not the Will of your Father which is in heaven, that ONE of these LITTLE ONES should PERISH.*

First then, I am to represent to you how defenceless and dangerous a State of Life this tender Age is.

To this Purpose, it will be proper to take a View of them, as soon to launch out into a World, which seems to have a particular Ill-will to Innocence; where almost every Thing they meet, has a Design upon their own Virtue; where they are, as it were, plied with Temptations. In this Season of Danger, which calls for Maturity of Reason and Strength of Resolution, they are weak and unsteady: they are, as yet, unable to see through the *Deceitfulness of Sin*; and not enough acquainted with  
the

the World to learn the necessary Knowledge of suspecting it: What then can be the Consequence; but that they must be an easy Prey to all those Snares and Dangers with which they will be abundantly supplied?

THESE is, it is true, a Baseness and Deformity in Vice; and where this Baseness and Deformity are fully perceived, they will, no doubt, prove a powerful Preservative against all its Guile: but then it is as certain, that the artful Deceiver can so far disguise and conceal them, as to seduce and over-reach the Ignorant and Simple: On the other Hand, there is, without all doubt, a Loveliness in Virtue, which in those who can *taste and see it*, cannot but excite the sincerest Regard, and even Admiration; but then this Loveliness, striking as it is, is not at all felt by many, and cannot raise any the least Desire in an Ignorant or Careless Beholder: Neither therefore the Ugliness of Vice, nor the *Beauty of Holiness*, tho' of excellent Use to Those who have a just Sense of them, are sufficient to preserve the unexperienced, *who, as yet, have not their senses exercised to discern between Good and Evil*. The Restraints, therefore, which are respectively laid upon us by these Considerations, cannot reach the Case of Those, who are unacquainted with the two Subjects, to which we

have

have attributed Beauty and Deformity, and who, if they were asked, Have ye yet received the Precepts of Virtue, might answer, We have not so much as heard what they be, or any such thing, in Virtue's abundance, or how you.

There then seems to be the critical Season of Danger in human life. And till they are in possession of some just and leading Sentiments, and have in some measure so leas't improved their Reason; they are entirely at the Mercy of Those with whom they converse; and it is in their Power to write upon these tender Minds, what they please. If therefore these Little Ones walk by the counsel of the wise, it is easy to imagine how soon they may form and fashion what is so yielding and ductile, to all their wicked Purposes; nor is it further observable, with regard to the Age I am speaking of, that there is in it a strong Propensity to Imitation. In the absence of Judgment and Experience, it considers the Examples before it, as the Rule and Measure of its own Actions. Whereas it is doubtless the surest way to err, to follow indiscriminately the Patterns which are set us in so bad a World. If therefore the first and chief Principles upon which it rests, is so very unsafe, and of so pernicious a Tendency, we cannot but conclude, that this Season of Life has



its peculiar Dangers; and that without some kind Interposition and Guidance, these *LITTLE ONES* must PERISH! All the Advantages which can arise from Imitation, depend entirely upon the wise Choice of an Example; and therefore, where sufficient Wisdom is wanting, this Proneness to Imitation is only a Snare, and a Means of teaching them to transgress the Divine Commands. Thus we see what true ground of Compassion may be drawn from this single Consideration, That there is an Aptness in these *Little Ones* to aim at a Similitude of Manners and Practice with Those about them.

I HAVE still to add, that the Age I am speaking of, is remarkably disposed to receive and retain Impressions; and in this Instance likewise, many Dangers surround and threaten it. Whether it is that there is originally an Emptiness or Vacancy in the Mind, and for this Reason those Ideas or Notions which first enter into it, are most faithfully kept and recorded: For it seems to be no unreasonable Conjecture, that what first sets the Mind to work, and engages its earliest Attention, should procure for itself a lasting Remembrance: Or whether there is a peculiar Softness and Aptitude in these tender Minds to receive Impressions; and as that Softness grows less, the Im-

pressions which the Mind has received are more confirmed: Whatever may be the Philosophy of this Reflection, the Justness and Truth of it has never been disputed.

It is then a Matter of vast Importance what Impressions are made upon these tender Minds: For if Impressions are easily made, and if those Impressions are so lasting, and, as it were, indelible; this Season of Life gives Vice too favourable and tempting an Opportunity to insinuate, and even fix itself upon them. Here then is another Circumstance, which bespeaks our Compassion for these Objects, in the most moving and powerful manner: If they are not tended, and watched in this Morning of Life with the greatest Care, it is more than probable that *the Day* will be spent in the Service of Sin. This therefore is the Time to preserve and shelter these young and tender Plants in their first Openings; otherwise they will, in all Probability, suffer a Blast, which will prevent their bringing any Fruit to Perfection. This is the Time to prevent and defeat the Cruelty of that *Enemy*, who is upon his watch to scatter *Tares*, by sowing good Seed in this Ground; which will reward either his or our Labour, with a plentiful Increase.

To these Reflections we may still add, that if the Age for which we have been expressing  
our

our Concern, has been so far neglected, as to have contracted ill Habits, it is not only so much Time lost, but the Ways of Virtue become exceeding difficult: they are not only to *learn to do well*, but, if I may so speak, to *unlearn to do evil*: They have wander'd so far out of their Way, and must come back again in order to set out right. Thus they come tired to Virtue, and have spent part of that Strength, which should carry them thro' the Difficulties of it, to no purpose.

HERE likewise the Case of these *Little Ones* appears to be truly pitiable: It concerns us to step in between them and Vice, before it is confirmed, and even endeared to them, by Use and Custom: now we may with ease *lead them in the paths of righteousness*; now we may *gather these lambs with our arms*, and *carry them in our bosoms*, until the danger is, in a great measure, *overpassed*.

THESE are the Difficulties they labour under: let us then seek out a Remedy, and let us examine, Whether a Religious Education is not the best Provision which we can make for their Safety.

THIS will appear, if we apply it to all those Instances of Danger, which have been remarked under the first Head.

WITH regard then to the great Hazard they run at their first setting out in so bad a World, before they are sensible of their Danger, or a Match for the Artifices of Temptation; Religion, as their Understandings improve, lays before them the Obligations of Virtue; it stocks their Minds with useful and saving Truths; it gives the earliest Employment to their Hopes and Fears, which are the chief Springs of all their Actions; in a word, it acquaints them early with the *Warfare* they are engaged in, and particularly cautions them against those Enemies, from whom their Danger chiefly arises. By this means, being warned of their Danger, and taught how to escape it, it serves only to attach them the more strictly to Virtue. For when once they have learned to consider Vice, as the Bane of all real Happiness, there is, doubtless, much less to be feared from its Insinuations. The just Suspicions which they are taught to entertain of it, will have this excellent Use, that they will be upon their guard, and so prevent that Surprise, which is found to give the greatest Advantages to Sin. St. Paul mentions it as a peculiarly happy Circumstance attending Timothy, that from a child he had known the holy scriptures. He seems to build a great part of the Confidence which he reposed in the

2 Tim. iii.  
15.

HTIW

c 8

Pru-



Prudence and Steadiness of his Behaviour upon this Consideration: For it was the Property of those Scriptures to be *able to make wise unto salvation*; and therefore, where they had taken Possession from a Child, there was a reasonable Presumption, a fair Probability, that they would have their proper Influence, their perfect Work.

So likewise in respect of the Inconvenience and Danger which may arise from their Propensity to Imitation, a Religious Education provides the best Defence: This Danger, as I observed under my first Head, is owing to the want of Skill in choosing proper Examples; for when once, Wisdom directs our Choice, the Desire of Imitation is not only safe, but highly laudable; and is a strong Incentive to the Pursuit of what is *lovely and of good report*: Religion therefore, by giving it a proper Direction, makes that Propensity to Imitation, which without this previous Care is so ensnaring, subservient to our Growth and Improvement in Virtue. A Religious Education endeavours in the wisest manner to prevent our making that wrong Choice, which is so fatal, by working in us a just Conviction of the extreme Folly and Danger of it. It sets before *these Little Ones* the Examples of *just Men and Saints, who have fulfilled God's commandments*, Psal. ciii. 20.

and bearkened to the voice of his words: It directs, and exhorts, and obliges them, as far as is consistent with the Liberty of Human Will, to tread in their Steps: Above all, it proposes to their especial Regard a Pattern, of all other the most instructive and winning; I mean that of our Lord and Master, in whose most holy Life every Virtue appeared in perfect Beauty. And they are informed of this further Motive and Invitation to follow Him, that He was, when upon Earth, a most compassionate Lover of them, and rebuked even his Disciples for their jakes.

Mark x. 13,  
14.

ANOTHER Circumstance of Danger attending their tender Age, for which we are seeking a place of Refuge, was, as I before noted, the Aptness there is in it to receive and retain Impressions; and here likewise a Religious Education affords it the best Succour: For, as in the former Instance, the Danger arose from bad Examples, so likewise does it, in this, from bad Impressions: If the Impressions they receive are made in favour of Religion and Virtue, it is happy that the Mind is so susceptible and retentive of them: If once bad Impressions were out of the Case, this Aptness in the Mind to receive and retain what is committed to it, would proportionably the better enable this early Care and Nurture to lay a good foundation against the time to come.

3 Tim. vi. 19.

THIS

THIS therefore is what a Religious Education aims at, and is, ordinarily speaking, alone qualified to effect: It seasons and fortifies their Minds with the Principles of Virtue; it imprints on them just Notions of the Supreme Being, and of his Providence and Inspection over us; it instructs them in the invaluable Price of their Redemption, and displays the riches of that goodness which made an Atonement for us. These are all so many powerful Checks and Restraints against the Commission of Sin; because they not only set its Guilt and Danger, but its Baseness and Ingratitude, in the strongest Light. And lastly, it represents to them the Necessity of a good Life; because it assures them of a Judgment to come; and that He, who is to sit upon the Tribunal, is of purer eyes than to behold much less acquit, Iniquity. When these Impressions are once thoroughly made, where they are so likely to remain; when Religion has once stamped upon tender Minds the Characters of Virtue, many Difficulties are then thrown in the way of Vice; and when That brings in its large Proposals, and pretends, as is the way of it, to out-bid Virtue; the Mind may make this Answer, That it is happily engaged. Thus, by the prudent Methods of a Religious Education, great part of that Labour, which is so much

Rom. ii. 4.

Hab. i. 13.

2. fix. xvii.

much complained of in a Course of Virtue, may be thrown upon Vice, and render the Practice of it as disagreeable and unnatural, as it is base and dangerous.

AND as to Habits, which, when they are contracted by being *accustomed to do Evil*, are of such pernicious Consequence, and, with such a *weight, let and binder us in running the race that is set before us*, the Discipline of Religion may be most successfully employed: This discourages every irregular Act, and endeavours, by proper Applications, to prevent such Repetitions of it, as might produce an Habit: It admonishes them only to *think of*, and dwell upon *those things*, which recommend themselves by their Loveliness and their *Praise*; and labours, in the wisest manner, that they may contract no Habits, but such as cannot be too lasting.

Thus have we taken a View of the Dangers which threaten and surround *these Little ones*, and of that kind and seasonable Relief, which a Religious Education reaches out to them. It is plain, even beyond a possibility of Contradiction, that the *training up a child in the way he should go*, has a manifest Subserviency to the desirable Ends proposed by it. Though this Religious Education should not always appear in present good Effects, it may, and



and no doubt frequently does, serve at last to bring them home to Virtue. Whatever we do for them in the way of Relief or Support, will, probably, without this previous Care, administer to their Vices; whereas by securing this Point, we have the greatest Reason to hope, that all our other kind Designs for their Advantage, will prove safe, and truly beneficial.

AN Author, who has published an *Essay on Charity-Schools*, is very apprehensive of that Knowledge, which is to be the Consequence of this Institution, and thinks it utterly inconsistent with the Industry and Labour, which the Interests of the Community require from the Objects of this Charity. In his Account, *Ignorance is the Mother of Industry, and Innocence, and Honesty*; and if so, to instruct Mankind, is indeed to corrupt and debauch it.

C. He

*Fable of the Bees*, pag. 304.

And yet this same Author observes, pag. 310, 311. That by imposing on the Juries, baffling the Witnesses, and other Tricks and Stratagems, Thieves and Robbers find Means to escape: and then goes on thus, in direct Contradiction to himself, "These are all strong Temptations, that conspire to draw in the Necessitous, who want *Principle and Education*:" Which Education he is desirous they should still want. For if their Parents cannot, and the Publick must not give it; how are they to come by it?

He sets forth the Comforts of Ignorance in a very pathetic manner; and declares for its Necessity with regard to our laborious Poor, as the best, if not only expedient to alleviate their Burthens, and dull their Cares. This Author seems to have imitated *Erasmus* in the Choice of his Subject, but not in the manner of treating it; for He has written a Panegyrick \* upon Ignorance in earnest, whereas *Erasmus* wrote his upon Folly in jest. But I will venture to affirm, that all the Ends which this Author proposes from Ignorance, will be more effectually answered by the Knowledge of Religion: The better they understand the Grounds of it, the more contented and useful will they be in that State of Life to which God has called them: The *feet will not say to the head, We have no need of you*; nor repine at its advantageous Situation: They can never be so easy that one Man should differ so much from another, as when they know and consider, who it is that made them to differ: Surely their Contentment and Resignation are upon a safer and more lasting Foundation, when they are built upon Religion, than when they rely only upon Ignorance.

But

\* Pag. 330, 331, 353, 367, 369, &c.

BUT this *Author* explains himself, (Pag. 363.) and says, That by bringing them up in Ignorance, he means no more, than that as to Worldly Affairs, their Knowledge should be confined within the Verge of their own Occupation. But is not the Knowledge of Religion absolutely necessary in all Occupations? The lower and meaner their Condition is, the more will it stand in need of the Prospects of Religion: And so far is this Knowledge from being improper in their State of Life, that nothing else can effectually reconcile them to it.

THE same *Author* observes, (Pag. 368.) That "to make the Society happy, and People

And yet, forgetful of this Limitation, he uses the Word Knowledge in a very loose indeterminate manner throughout his whole Piece: and it is owing to this, that some Things appear plausible in it: Thus, pag. 328. He says, "Knowledge both enlarges and multiplies our Desires." What, that Knowledge which teaches us to contract and lessen them? Here one would imagine that these *Charity Schools* were the most polite Academies. The same *Author* says, pag. 357, "It is not Wit, Genius, or Docility we want; but Diligence, Application, and Assiduity." He should have said, if he had reasoned particularly with regard to these Schools, "It is not a Sense of the Duty, or Knowledge of the Principles of Religion, which we want, but Gr. and then his Argument would have appeared in its true Light.

"ple easy under the meanest Circumstances,  
 " it is requisite that great Numbers of them  
 " should be Ignorant, as well as Poor." Ig-  
 norant of what? If he means ignorant of the  
 Principles of Religion; his Assertion is not  
 true; if he means more, it is little to the Pur-  
 pose.

THE Publick, you say, has a Right to their  
 Strength and Labour; but has the Publick a  
 Right to what they have not to give? Would  
 you take them from the Breasts, and *send*  
*them into the Field to dig, or plow?* There  
 is a time which seems designed by Providence  
 for seasoning their Minds with good Princi-  
 ples, and guarding them against the Conta-  
 gion of the World into which they are go-  
 ing. Shall this then be an empty unemployed  
 Space of Time? Shall it not rather be filled  
 with such Instructions as may fortify their In-  
 nocence, and render it (for all our Care will  
 be little enough) the more impregnable? When  
 this is done, when they are thus brought up  
*in the nurture and admonition of the Lord;*  
 let them be employed as the Wants of the  
 Society require; *in Labours frequent, in Watch-*  
*ings often:* But grudge them not the Support  
 of those *Words of Eternal Life*, which will  
 teach them, that in every Condition we may

work



work out our Salvation; and consequently, that their *low Estate* has this Advantage in common with the Highest.

IN short, no Reasonable Creature should be without the Knowledge of Religion; and the sooner he is taught it, the better. Here, I am sure, we are right, and therefore the true way of acting is to make our other Views and Interests compatible with this important one: And whoever will offer any Regulations consistent with this, will, I am persuaded, be listened to with Pleasure by the real Friends of this Charity: If, by fixing the Time of their Continuance at these Schools, by determining how far this Method of Education shall reach, and to what Particulars it shall extend itself; if, by declaring when they shall begin to inure themselves to that Labour, to which Providence seems to have appointed them; and whether, when they are placed out, they shall not be employed where Hands are most wanted, and as the Exigences of the Community require: If by introducing these Rules, or any other, this Design may be render'd more useful and beneficial, the sooner

they

\* See in the APPENDIX what particular Regard has been shewn to all Objections, by the Encouragers of this Charity.

they are introduced, the better. But the early Knowledge of *the only true God, and Jesus CHRIST whom he has sent*, which by this Means is communicated to many, who might otherwise be ignorant of these saving Truths, is a Point of too much Consequence to be given up to any Objections whatsoever.

AND if, after all our Regulations, the bare Taste of Knowledge in these Schools should engage any of these Children to drink deeper, I can see no hurt in it: This Case will rarely, very rarely happen: And where a Genius is so strong as to break through all Restraints, I am so much a Friend to the *natural Rights* of Mankind, that I think it ought to have its *free Course*. And I believe, that the Persons who watch over the Happiness of their Country with the most jealous Eye, have never yet suffered any Pain from the Fear of its being over-run with Men of Genius and Capacity.

I repeat, in the third and last Place, to consider the Force of the Motive suggested in my Text: *It is not the will of your Father which is in heaven, that one of these Little Ones should perish.*

Much more is implied in this Passage than is expressed: *It is not the will of your*

*Father*

*Father which is in heaven*; signifies, it is highly displeasing to Him; it is directly contrary to his Will and Pleasure, sufficiently made known to us, *that one of these Little Ones should perish*. We have therefore not only their Innocence and Danger to solicit and excite our Compassion; we have not only the Sentiments of Humanity, which with the sweetest Persuasion plead their Cause, to melt us into Pity; but we have likewise the Will and Command of God, to determine us in their Favour: The divine Displeasure ought certainly to be avoided with our utmost Care: but let Him, who would effectually avoid it, take heed that he despises not *one of these Little Ones*. Whoever looks down upon their low and humble Estate with Contempt; whoever expresses an Unconcernedness for their Preservation; nay whoever withholds good from them, to whom it is so much due; when it is in the power of his hand to do it, defeats, as much as in him lies, the Purposes of Providence; endeavours to render the Divine Will, thus signified to him, vain and ineffectual; and acts in defiance of his *Father which is in heaven*: Such a strict Connection is there between the Divine Displeasure, and our Neglect of *these Little Ones*.

BUT

BUT what is there wanting in these Objects to recommend them? Let us behold them, adorned as they are, *with the ornament of a meek and quiet spirit*, with the Graces and Charms of an undissembled Innocence: And then let us consider, that this Innocence, which in itself is so affecting, is in the greatest Danger and Distress. They are, generally speaking, the Children of Parents, who are themselves but little acquainted with the *Beauty of Holiness*, and therefore not able to describe it to their Children, the Heirs, too often, to nothing but Poverty and Vice: To what innumerable Evils is such a Condition of Life exposed! Where we can trace Misfortunes in the Sloth or Improvidence of those who labour under them; our Concern for such Persons is with Reason much abated, and our *Hearts* are *bardened* against the Impressions of Pity: Whereas the calamitous Condition of these Children, cannot be said to be the Effect or Punishment of a wicked Course, because they set out with it; and as soon as they are, they are in these unhappy Circumstances.

WHY then should not we join with our REDEEMER, and with *their Angels*, who, as He has informed us, *always behold the face*  
of



of his Father which is in heaven, in a Concern for their Safety? They engaged, as we find, the tenderest Affections of our Lord and Master: If He then took them up in his arms, Mark x. 16. and treated them with such distinguishing Marks of his Favour and Compassion; our Care, and even Solitude for them, we cannot but be well-pleasing in his sight. By this shall men know that we are his disciples, if we not briliy follow, but invite the Little Children to come unto us, that we may instruct them what they must do to inherit eternal life. John xiii. 35.

THE Charity, which this Day brings us together, provides for them that Religious Education; the Importance of which has been already considered: Here they are instructed to dedicate the early Season of Life to the Service of their CREATOR; to go into his gates with thanksgiving, to enter his courts with praise. They begin the Race of Life with that saving Knowledge, which alone can enable them to finish their course with joy; and are cautioned and armed against those Snares and Temptations, which would rob them of the High Prize for which they contend: They are taught likewise to renounce the hidden things of dishonesty, by being early admonished, that they lead to Punishment and Infamy. 2. I M O I N D O N :

D

It

Printed in the Year M.DCC.LXXII.

IT is a general Complaint, and therefore, I suppose, not without Foundation, that there is a want of Publick Spirit among us: that every one seeks his own, and is extremely parsimonious of his Care and Concern for other Men: If this is indeed the Case, I know not how we can be better instructed in the Cure of this Evil, than by considering with Calmness and Dispassion the several Designs of that Worthy SOCIETY, which has been the chief Encourager of this Charity: *Our Hearts* will be enlarged, when we observe with what an Indefatigable Zeal and Christian Prudence they have directed their Endeavours, as the Interests of Religion and Virtue demanded: In all their Undertakings there is no Taint of Enthusiasm, no Appearance of Vanity, no Footsteps of Selfishness, but a most rational as well as disinterested Concern for the Glory of God and the Good of Mankind. And if there is joy in heaven for the Salvation of but one of the Sons of Men: with what joyful Acclamations shall They be received, who, by the Variety and Extensiveness of their Good Works, have turned many unto righteousness?

F I N I S.

AN  
ACCOUNT  
OF THE  
*Origin and Designs*  
OF THE  
SOCIETY  
FOR PROMOTING  
CHRISTIAN KNOWLEDGE.



L O N D O N :

Printed in the Year M.DCC.XXXVII.

ACCOUNT

OF THE

Origin and Design

OF THE

SOCIETY

CHRISTIAN KNOWLEDGE



L O N D O N :

Printed in the Year MDCCLXXII.



AN  
**ACCOUNT**  
OF THE  
**ORIGIN and DESIGNS**  
OF THE  
**SOCIETY for Promoting Christian**  
**Knowledge.**

**T**HE SOCIETY for Promoting  
*Christian Knowledge* having been  
many Years engaged in carrying  
on such Works as they judged to  
tend, and by the Blessing of God  
have tended to his Honour, and  
the Service of true Religion; and finding that  
their **Designs** are not so generally known as  
they could wish, and consequently not so much  
encouraged as they presume they will be, when  
further known: they have therefore resolv'd,  
for the future, to annex to the Sermon preach-  
ed at the Anniversary Meetings of the Chil-  
dren

been educated in the Charity-Schools in and about the Cities of London and Westminster, ANNUAL ACCOUNTS of their Proceedings, with the State of their Affairs.

THE SOCIETY consists partly of *SUBSCRIBING* or *RESIDING*, and partly of *CORRESPONDING MEMBERS*. The former give their Advice and Attendance, with such certain Annual Contributions as each thinks proper: The latter are such Persons in Great Britain and Ireland, and other Protestant Countries, as are chosen to Correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, and several useful Tracts recommended by the Society; and to remit occasional Benefactions, which they themselves are pleased to contribute, or collect from well disposed Christians: But for the better understanding the Nature and Design of the Society, it is thought convenient to premise a short Account of its Rise and Progress.

Anno  
1698.

As o u r the latter End of the Year 1698. a few Gentlemen form'd themselves into a *Voluntary Society*, under the Title abovementioned, and with purposes to promote the real and practical Knowledge of true Religion, by such Methods as they should think most conducive to that End.

Charity-  
Schools.

T H E first that occur'd, was to procure that *Catechetical*, since called *Charity-Schools*, might be erected for teaching the Poor to read,  
and

and instructing them in the *Church Catechism*. The Progress of their Endeavours upon this Head, and the Blessing which has attended them, will appantly an Extract inserted in the *Appendix*, N°. 1. That those Schools might answer the true Purpose for which they were erected, they have not been wanting in their Annual Correspondence with such Members as were concerned in their Support and Management; to recommend, that with their Instructions in Religion, Piety, and Loyalty, they should join all proper Methods of inuring the Children to Labour and Industry; by which they might become good Subjects, and useful Servants in Husbandry, or other Employments suitable to their respective Conditions and Capacities.

ANOTHER Method was, to raise Contributions amongst themselves and Friends, in order to promote Christian Knowledge in the *Plantations*; by erecting *Parochial Libraries* there, and by dispersing among them *Bibles*, and *Prayer-Books*, with *Religious Treatises* of different Kinds. And for other good Purposes, they zealously and unanimously pursued till the Year 1701, when a Scheme was laid and prosecuted; and at length obtained a *Charter* obtained from King William III. whereby all the then Subsisting Members of this Society, with others of Distinction in Church and State, were incorporated for the better carrying on that Branch of their Designs which related to the *Plantations*, *Colonies*, and *Frontiers beyond the Seas*, belonging to the *Kingdom of England*, from

The Incorporated Society being limited to the British Plantations. The Original Members continued as such until the Year 1701.

*Bibles, Prayer-Books, &c.* dispersed in the *Plantations*. In 1701.

The Original of the Incorporated Society for Propagation of the Gospel in Foreign Parts.

1701.

The Incorporated Society being limited to the *British Plantations*, the Original Members continue as a *Voluntary Society*.

*Bibles, and other Tracts dispersed Annually at Home.*

*The Original of the Society for Promoting Christian Knowledge.*

1071

which Time that excellent Work has, by the Divine Blessing, been very successfully carried on by that Corporation.

This Charter being limited to *Foreign Parts*, and the Corporation having hitherto confined their Care to the *British Plantations in America*, the Original Members continued as a *Voluntary Society*, to carry on their extensive Designs, for advancing the Honour of God, and the Happiness of Mankind, by promoting Christian Knowledge, both at Home, and in other Parts of the World, as they had formerly done, or as any new Methods should occur. They are therefore a *Society* distinct from the *Corporation*, and known by the Name of **THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**

PROCEEDING in their first Methods, they have, by the Assistance of their Members, both at Home and Abroad, dispers'd several Hundred Thousands of *Bibles*, *Prayer-Books*, and religious Tracts, so they have reason to hope, to the great Increase of the Knowledge and Practice of our holy Religion. These Books, of which there is a Catalogue in the APPENDIX, N<sup>o</sup>. II. are dispers'd in the following Manner: Bibles and other Books, are distributed at prime Cost, the Society defraying the Expence of Binding; the stich'd Tracts they allow to their Members at half the prime Cost, defraying the other half out of their own Fund.

THESE are the general Designs of the Society; and tho' the certain Income towards Supporting them be but small, yet they have hitherto



thereto been enabled, by the Voluntary Subscriptions of their Members, and the Charitable Benefactions and Legacies of well-disposed Persons, to carry them on successfully from Year to Year at a considerable Expence: And they still trust to the Blessing of God, and the Zeal of their Members, that such good Works shall never fail to prosper in their Hands, for want of liberal Supplies from Charitable Christians.

In the Year 1716, the Society undertook the Management of such Grants as were, or should be put into their Hands, for the Support and Enlargement of the Protestant Mission, then maintained by the King of Denmark at Tranquebar, in the East Indies, for the Conversion of the Heathen in those Parts. Accordingly they from time to time assisted the Missionaries there with Money, a Printing Press, Paper, and other Necessaries (as they were enabled) till the Year 1728, when, upon a Proposal made by the Reverend Mr. Schulze, one of the Danish Missionaries, to remove to Fort St. George, and there begin a new Mission for the Conversion of the Heathen at Madras, the Society engaged for the Support of the same, tho' at an Expence, that did then far exceed their Ability, trusting to the good Providence of Almighty God: Which Expence has been since considerably increased by the Addition of two Missionaries, and will be more so, by such extraordinary Charges, as must necessarily arise from the enlargement of the Mission to Fort St. David, which has this Year been ordered by the Society. The Benefactions to

1720.

1710.

New Test.  
Protestant  
Mission to the  
East-Indies.

Mission to Ma-  
dras near Fort  
St. George, now  
maintain'd.

1725.

Fort St. David  
Protestant  
Mission.

it, have hitherto fallen very short of the Ex-  
 pence, amounting one Year with another to lit-  
 tle more than 446 Pounds; whereas their Dis-  
 bursements have, one Year with another, ex-  
 ceeded 960. *These Disbursements must have from the*  
*Society ready in Debt, had they not been*  
*enabled to discharge them by the Rents and*  
*Sale of an Estate, at Fridney in Lincolshire,*  
*that was left by Will of the Reverend Mr.*  
*Brocksby, many Years ago, to propagate the*  
*Gospel in the East Indies; as likewise by An-*  
*nuall Remittances sent thither by Professor*  
*Frank from Hall; and by a charitable Gentle-*  
*man from England, who desires to be unknown.*  
 But all these have not been sufficient: for  
 the Society has been obliged to apply 1713  
 Pounds to this Use, out of the Interest due on  
 Mrs. Elizabeth Palmer's most generous Legacy  
 of Four Thousand Pounds, given to the Gen-  
 eral Design of the Society.  
 It is thought requisite to be so particu-  
 lar in this Account, that the World may know  
 the real Necessities of this Mission for the pre-  
 sent, and be excited to relieve them. Besides;  
 the Expence of it will be growing every Year;  
 the Society having given Directions to their Mis-  
 sionaries, to lay the Foundation of a Church;  
 40 feet Square, to contriv'd, that it may be en-  
 larg'd to such Dimensions as shall be found ne-  
 cessary. However, the Society cheerfully rely  
 upon that good Providence, which has hitherto  
 wonderfully prospered this, and all other their  
 Undertakings, to raise up such a true Christian  
 Spi-

Spirit, he will abundantly supply whatever Money shall be wanting to carry on so pious and glorious a Design; as that of enlarging the Kingdom of Jesus Christ upon Earth. What Progress the Missionaries have made herein last Year, both at Madras and Tranquebar, may be seen in a short Abstract of their Letters and Journals, N<sup>o</sup> 118 in the Appendix.

IN the Year 1720. the Society extended their Regard to the Greek Church in Palestine, Syria, Mesopotamia, Arabia, and Egypt. To this End they published Proposals for printing here, with a new Set of Types, the New Testament, Psalter, Catechism, and an Abridgment of the History of the Bible in Arabick. And have been enabled by the Blessing of God, to procure an Edition of above 6000 Psalters, 10,000 Testaments, and 5000 Catechisms, with an Abridgment of the History of the Bible, at so large an Expence as the Sum of 2076 <sup>1</sup>/<sub>2</sub> 11s 6d 40th which this late Majesty was a bountiful Contributor; by a gracious Benefaction of 500 l. 5498 of those Psalters, 2512 of the New Testaments, and 2000 Catechisms, with Abridgments of the History of the Bible, have been already dispersed in those Parts, which were most thankfully received; and the rest are reserved to be sent as occasion shall offer.

1720.

New Testament, Psalter, Catechism, and Abridgment of the History of the Bible, printed in Arabick.

THE Society have had the Pleasure to see the Success of the Endeavours used in many Places of the Kingdom; for employing the Poor and their Children, by setting up Work-houses; and that nothing might be wanting to encourage the Prosecution of so useful a Design

1725.

Work-Houses recommended.

sign

sign, they did in the Year 1725, cause Col-  
lections of the best Accounts of such Work-  
Houses to be published, in order to recom-  
mend the same to general Practice; and that  
in them particular Regard should be had to  
such an Education of Children, as might make  
them better Christians, and better Servants and  
Apprentices, and in all respects more useful to  
their Country.

10571

THIS Account answered the Purpose, by  
encouraging others to follow the good Exam-  
ple; and was therefore reprinted 1733. with  
very large Additions, and is dispersed upon the  
usual Terms of the Society.

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

In the beginning of the Year 1732. the So-  
ciety, when they heard the melancholy Ac-  
count of the Sufferings of the Protestants in  
Saltzburg. (having first obtained his Majesty's  
leave) resolv'd upon doing all that lay in their  
Power to raise Collections for their persecuted  
Brethren. To this End, in June the same Year  
they published, *An Account of the Sufferings  
of the Persecuted Protestants in the Arch-  
bishoprick of Saltzburg, &c.* which moved ma-  
ny charitable Persons to contribute to their Re-  
lief; and afterwards published, *A further Ac-  
count of their Sufferings, &c. with an Extract  
of the Journals of Mr. Von Reck, the Commissa-  
ry of the first Transport of Saltzburgers to Geo-  
rgia, and of the Ministers that accompany'd them  
to Georgia, March 1734.* which it is hop'd will  
have the same good Effect. Since which time,  
a second Embarkation of Saltzburgers, in No-  
vember 1734. and a third in October 1735.  
have

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571

10571



have been sent to *Georgia*; and the Society have received an Account of their safe Arrival there.

In the Year 1734 a Gentleman of *Kent*, desiring to be unknown, having consider'd the good Effects of forming Religious Societies in diverse Parts of the Kingdom, and that the Distribution of pious Books will, with God's Blessing, cultivate a Sense of Religion among Persons of all Ages, and being desirous to lay a Foundation for encouraging such laudable Institutions in all time to come; executed a Conveyance by Lease and Release of Ten Acres of Land at *Romney Marsh* in *Kent*, to five Members of the SOCIETY for Promoting Christian Knowledge, their Heirs and Assigns for ever, and also transferr'd to the same Gentlemen 1050 *l.* New South Sea Annuities, to be vested in a Purchase of Freehold Land as soon as may be, the better to perpetuate the Trusts declared by another Deed, executed by the said Benefactor, towards defraying the Expence of distributing Bibles, New Testaments, and other Religious Books, as the Society shall direct, subject to the Payment of an Annuity of 40 Pounds during his Life, and after his Death an Annuity of 15 Pounds, on certain Conditions, clear of Taxes, to a Relation, if living, of the said Benefactor.

THESE are the several Designs in which the Society are at present engaged; the particular State whereof at their last Audit may be seen in the APPENDIX, N<sup>o</sup>. IV. so that nothing more need be added to what has been

already said under each Branch of them, excepting this, that the Deficiency in Mrs. Palmer's, Legacy, occasion'd by the Reduction on South Sea Stock, is now made good: and that the Interest only of it will be applied from Year to Year in such manner as shall be most wanting.

The proper Form by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows:

**I**TEM, I A. B. Do hereby give and bequeath unto C. D. of and E. F. of the Sum of *£* *100* for the Society for Promoting Christian Knowledge, their Heirs and Assigns, upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of, The Society for Promoting Christian Knowledge, which first met about the latter End of the Year 1698. and now do, or lately did, hold their Weekly Meetings at their House in Bartlett's Buildings, Holborn: Which said Sum of *£* *100* may be applied towards carrying on the Charitable Designs of the said Society.

N. B. If the Benefactor is pleas'd to restrain his Charity to any particular Branch of the Society's Designs, he may add either in Great Britain, Palestine, or the East Indies.

The

*The TREASURERS of this Society.*

**T**HE Reverend Dr. Denne, Archdeacon of Rochester, and Rector of St. Mary Lambeth, is Treasurer for all *Benefactions* to the Designs of the Society in General: And to the *Arabick* Impressions of the *New Testament* and *Psalter*,

*William Tillard, Esq;* in *Spital Square*, is Treasurer for all *Quarterly Subscriptions*, and also for all *Remittances* for *Packets* of Books, sent to any Member.

*Benjamin Hoare, Esq;* in *Fleetstreet*, is Treasurer for all *Benefactions* to the *Protestant Mission* in the *East-Indies*.

Letters may be Directed to *H. Newman*, their Secretary, in *Bartlett's Buildings*, *Holborn*.



B 2

APPEN-

Circular  
Letter  
1712

1719

following Words.

# APPENDIX.

## N<sup>o</sup>. I.

**T**HAT the Charity-Schools might answer the true Purpose for which they were erected, this Society have in their *Circular Letters* to their Correspondents recommended, That with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour* and *Industry*; and in their *Circular Letter A. D. 1712.* they have these Words:

Circular  
Letter  
1712.

“AND because some have apprehended, “that the placing so many of them out Apprentices to Manual Trades, as is now generally done, may occasion in Time a want of “Servants, especially in Husbandry; the Society recommend it to your Consideration, “whether the bringing up the Children to “Husbandry, or putting them out to Services “in sober Families, may not be more useful “to the Publick, and no less beneficial to “themselves.

1719. In the Year 1719. they recommended the same Thing to their Correspondents, in the following Words.

“NEXT



"NEXT to improving the Minds of the  
 " Poor in all necessary Christian Knowledge,  
 " the Society have desired, and do again ear-  
 " nestly intreat all their Correspondents, to use  
 " their utmost endeavours to get some kind of  
 " Labour added to the Instruction given to  
 " Children in the Charity-Schools; as *Hus-*  
 " *bandry* in any of its Branches, *Spinning, Sew-*  
 " *ing, Knitting,* and any other useful Employ-  
 " ment, to which the particular Manufactures  
 " of their respective Countries may lead them:  
 " This will bring them to an Habit of Indust-  
 " ry, as well as prepare them for the Business  
 " by which they are afterwards to subsist in the  
 " World, and effectually obviate an Objection  
 " against the Charity-Schools, that they tend  
 " to take poor Children off from those servile  
 " Offices which are necessary in all Communi-  
 " ties, and for which the wise Governor of the  
 " World has by his Providence designed them.

"THE best Means of employing the Poor,  
 " has always had a Share in the Thoughts of  
 " the wisest Men in this Kingdom; and the  
 " present State of Affairs with respect to our  
 " Trade, seems to require a Continuance of  
 " your Care and Application, to promote those  
 " Employments among the Children educated  
 " in Charity-Schools, which may be most for  
 " the Service of the Publick; so that beside  
 " *Reading, Writing, and Arithmetick,* and in-  
 " structing them in the Principles and Rules of  
 " our Holy Religion, they ought also to be  
 " inured to some sort of profitable *Labour* or  
 " *Business.*

" I T

on "It has been observed by a worthy Corre-  
 "sponding Member, that where, in the want  
 "of other Labour, the Children in the Coun-  
 "try go a Mile or two to School; even that  
 "has contributed to make them robust and  
 "active; and that Gardening, Plowing, Hay-  
 "rowing, or other servile Labour, every other  
 "Day for their Parents, has been no Prejudice  
 "to their Progress in Learning.

1722.

"It is not easy to prescribe such an Em-  
 "ploy as would suit all Parts of the Kingdom;  
 "and therefore it must be left to the Prudence  
 "of those who are interested with the Manage-  
 "ment of Charity-Schools, to choose such Em-  
 "ployments for the Children, as they shall  
 "judge to be most practicable in their respec-  
 "tive Places; and if any in your Neighbour-  
 "hood have been so happy as to fall into a pro-  
 "per Method for employing poor Children,  
 "you are desired to signify it in as particular  
 "a manner as you can; that when the Society  
 "are furnished with a greater Variety of such  
 "Methods, they may be communicated to the  
 "Publick for general Practice.

1725.

"AND tho' the Manner of employing the  
 "Poor, may, at first, be attended with some  
 "Difficulty, by reason of the Variety of Ma-  
 "nufactures in the Kingdom, and the Mate-  
 "rials necessary for them, which all Places do  
 "not equally afford; yet wherever an Attempt  
 "has been made (though by means perhaps at  
 "first not appearing very probable) it has sel-  
 "dom fail'd of producing some good Effect:  
 "for notwithstanding the Produce of the Ma-  
 "nufactures

"man's Dues wherein the Poor are employ'd  
 & should happen to be but small, yet if they  
 share both from Idleness and Beggary, and in-  
 stituted to a sober and industrious way of Liv-  
 ing, the good Effects thereof, as well to them-  
 selves as to the Publick, will fully compensate  
 "all the Pains that shall be taken therein.  
 "The general Usefulness of Husbandry to  
 "this Nation, the real Want there has been of  
 "Persons to be employ'd in it, and the Morta-  
 "lity that has lately happen'd in many Coun-  
 "ties, especially among the lower and more  
 "laborious sort of People, are in the Opinion  
 "of the Society, all of them very good Rea-  
 "sons to engage their Members to use their  
 "utmost Endeavours, that poor Children may  
 "be bound out Apprentices to that Business;  
 "which would silence one of the most popu-  
 "lar Clamours that has been raised against  
 "Charity-Schools. This Concern, therefore,  
 "which so nearly affects the common Interest  
 "of our Country, is particularly recommend-  
 "ed by the Society to all their Members.  
 "From these *Extracts* it will appear how  
 "careful this Society has always been to obviate  
 "the common Objections made against the  
 "Charity-Schools, that they only breed up Chil-  
 "dren in Idleness and Pride; and it must not be  
 "omitted, that as early as the Year 1712, they  
 "particularly recommended, "That however  
 "these Children are dispos'd of, it will be very  
 "necessary beforehand to teach them that great  
 "Lesson of true Humility, which our Saviour  
 "has prescribed to all that will be his Disci-  
 "ples;

"ples; lest the Advantages they receive from  
 "a pious Education, should incline them to  
 "put too great a Value upon themselves; and  
 "therefore that the Masters be often put in  
 "mind of guarding the Children under their  
 "Care as much as possible against such dangerous  
 "Conceits; and in order thereunto, to instruct  
 "them very carefully in the Duties of  
 "Servants, and Submission to Superiors.

"AND knowing that it is of the highest Importance  
 "to the Welfare of the Charity-Schools, to remove  
 "all occasion of Complaint against them, as Nurseries  
 "of *Disaffection* to the Government, they acquainted  
 "their Members in Town and Country, "That his  
 "Grace the Archbishop of *Canterbury* having heard  
 "some Complaints against the Conduct of certain  
 "Teachers in these Schools, on this Head, did  
 "in 1716. write a Letter to the Trustees of  
 "the Schools in and about London, earnestly  
 "exhorting them rigorously to animadvert  
 "upon all, whether Children or Teachers, who  
 "either appear, or suffer them to appear at any  
 "Time in Publick, to affront the Government,  
 "and bear a part in those Tumults and Riots,  
 "which are so great a Scandal, as well as Prejudice  
 "to the good Order and Peace of the Realm. And  
 "likewise, if there be any Catechisms or Institutions  
 "taught in any of these Schools, that meddle  
 "with Political or Party Principles, that they  
 "ought immediately to be thrown aside as  
 "pernicious to the original Design of these  
 "pious Nurseries.

"SOME



# [1791] AN ACCOUNT OF THE CHARITY-SCHOOLS

SOME time after this His Grace, in a particular manner, recommended it to the Trustees of the Charity-Schools in and about London, To require all the Masters and Mistresses under their Direction not only to take the Oaths to the Government before their Admission, but at the Time of their Admission, to subscribe to some such solemn Promise, or Declaration as the following, viz. *That they do heartily acknowledge His Majesty King GEORGE, to be the only lawful and rightful King of these Realms; and will, to the utmost of their Power, educate the Children committed to their Charge, in a true Sense of their Duty to him as such; That they will not, by any Words or Actions, do any thing whereby to lessen their Esteem of, or their Obedience to the present Government. That upon all publick Days, when their Children may be likely to appear among any disorderly Persons, they will do their best to keep them in, and severally punish them, if they shall hear of their running into any Tumults, or publick Meetings, contrary to the good Order of such Schools and Scholars.*

SEVERAL other Prelates have earnestly pressed the like Exhortations in their Sermons at the Anniversary Meetings of the Charity-Schools, as well as on other Occasions; and the Society think it incumbent on them to use all their Interest to pro-

C

cure

• cure a general Conformity to his Grace's  
 • and their Lordships Sentiments in this  
 • Matter, as of the last Importance to the  
 • Welfare of the Charity-Schools; and there-  
 • fore intreat all their Correspondents, to do  
 • their utmost to remove all Occasions of  
 • Complaint, as they value the Prosperity of  
 • these Schools.

• Several other Prelates have cannably  
 • pitched the like Exhortations in their ser-  
 • mons at the Anniversary Meetings of the  
 • Charity-Schools, as well as on other Occa-  
 • sions; and the Society think it incumbent  
 • on them to use all their Interest to pro-  
 • cure

# An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, April 1737.

This Mark \* denotes Schools of which an Account hath been this Year sent to the Publisher.

C. signifies Cloathed.  
pr. Cl. part Cloathed.

M. Maintained.  
W. Serro Work.

CHARITY-SCHOOLS in the Parishes of	N <sup>o</sup> . of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School	Girls put out since setting up of the School	N <sup>o</sup> . of Children in the School
* ST. Andrew Holborn, elected 1699. C.	1	80	—	339	2	444
* In the same Parish, 1700. C.	1	71	—	—	256	327
* In the same Parish, for Teaching Navigation to 30 Chil- dren. Elected out of a Charity- School on Mondays, Wednesdays, and Fridays; from whence 115 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools	1	30	20	75	25	260
* St. Anne Aldergate 1709. C.	2	30	20	29	—	99
St. Anne Blackryars, set up 1705. supported by Endowments	2	40	30	29	—	99
* St. Ann Westminster 1688. C.	1	52	—	233	68	353
* In the same Parish 1688. C.	1	52	—	—	92	220
* St. Bartholomew the Great, for Boys 1717. and for Girls 1727. Pr. C.	2	26	16	26	18	144
* Billingsgate Ward 1714. C.	1	40	—	55	19	108
* St. Botolph Aldergate, 1702. C.	1	50	—	401	18	472
* In the same Parish C.	1	50	—	—	—	147
St. Botolph Aldgate within For Boys set up 1698. and for Girls 1710. C.	2	50	40	150	32	272
* In the same Parish in East- Smithfield, the Boys set up 1706. and the Girls 1710. C.	2	40	30	165	10	140
St. Botolph Bishopgate, 1702. C.	2	30	30	76	78	314
* St. Bride's Parish 1711. C.	2	20	22	16	10	208
* Bridge and Candlewick Ward, set up for Boys 1710. Girls 1717. formerly under the Name of St. Michael Crooked-Lane, and St. Magne the Martyr. Cl.	2	60	40	188	7	189
1714-1728	C 2	1622	571	288	917	4317

2 LOOH22-YT  
CHARITY SCHOOLS

in the Parishes of

CHARITY SCHOOLS in the Parishes of	Boys	Girls	Total	Value of Land	Value of Buildings	Value of Stocks	Value of other Property	Value of all Property
* Broadstreet Ward 1714 C.	2	30	30	—	24	—	—	24
Camberwell in Surrey pr. C.	2	40	35	—	—	—	—	—
* Castle Baynard Ward C.	2	30	30	—	38	97	21	55
Boys 1710. Girls 1239.								
Chelsea, Middlesex, set up	1	35	—	—	72	12	—	119
1707, endow'd with 10 l. per Ann for ever, by the late Mr. Cranfield Clergy, Pr. C. and Pt. M.								
In the same Parish, Set up June 1709. for Soldiers Girls supported by Ladies and Gentle women, seven of whom are Tru- tees, Cl.	1	2	30	—	—	—	—	—
* Christ-Church, Spiral- Fields, set up 1708. Cl.	2	30	30	—	37	25	—	36
* Christ Church Surry,	2	30	10	—	24	36	39	20
Boys 1711. Girls 1719. C.								
* St. Clement Dane 1702 C.	2	70	40	—	—	—	—	—
* In the same Parish, an Horn-book School for Boys and Girls, 1724.	1	15	15	—	—	—	—	—
* Cordwainers and Bread- street Ward, C. Boys 1701. Girls 1714.	2	30	30	—	238	37	150	637
* Cornhill and Lime-street Ward. C. 1711.	2	30	30	—	—	—	—	—
* Gripple-gate Ward within Including the School of St. Al- phage, Boys 1712. Girls 1713. Cl.	2	30	25	—	90	158	—	84
Deptford in Kent C.	2	30	20	—	—	—	—	—
Dowgate Ward, set up 1715. C.	2	30	20	—	20	—	14	—
* St. Dunstan in the West C.	2	30	40	—	—	—	—	—
Boys 1708. Girls 1710.								
St. Edmund the King. A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Chil- dren have been put out of their respective Schools.								
St. Ethelburga, Cl. Set up 1719. first in the Parish of St. Ma- ry Abchurch, supported by the Sub- scriptions of a Society, and other Collections	1	20	—	—	—	—	—	—



# CHARITY SCHOOLS

Faringdon Ward within  
 set up 1705. C. D.

\* St. George in the East, C.  
 Boys 1716. Girls 1718.

\* St. George the Martyr  
 1708. C.

St. George Southwark C.  
 Sir George Wheler's Cha-  
 pel in Spital Fields. 1704. C.

\* S. Giles Cripplegate pub-  
 lic. in Redcross Street, 1698. C.

In the same Parish, sup-  
 ported by the Lady Eleanor Hol-  
 lirs Legacy of 62 l. 10 s. per Ann  
 1709. C.

\* St. Giles in the Fields, set  
 up 1705. C.

The Trustees of these Schools find-  
 ing themselves burthen'd with  
 binding out Girls to Trades, have  
 agreed that for the future 20 of  
 the eldest Girls shall be wholly  
 maintain'd in the Schools, with a  
 Person appointed to teach them  
 what is necessary to qualify them  
 for Services, since 1728.

Greenwich, Kent. 1700.  
 C. W. the Children here spin, and  
 make their own Cloaths both Lin-  
 nen and Woollen.

\* St. James Clerkenwel, C.  
 1700.

\* In the same Parish, 1730.  
 for Children 5 Years old, to qual-  
 ify them for the other Schools.

St. James Westminster,  
 C. Supported by the Offertory,  
 1697.

In the same Parish in  
 King Street, set up 1712, by the  
 late Archbishop Tenison, supported  
 out of the Revenue of the Chap-  
 el, C.

		Boys put out since setting up		Girls put out since setting up		Total	
2	60	40	127	134	261	261	
2	50	50	188	214	402	402	
2	35	31	187	107	294	294	
1	50	—	206	—	206	206	
1	—	30	—	—	30	30	
1	100	—	136	477	613	613	
1	—	50	—	32	82	82	
4	101	101	336	213	549	549	
1	—	40	—	4	44	44	
2	50	50	115	107	222	222	
1	30	—	—	—	30	30	
1	40	—	100	—	140	140	
1	36	—	120	—	156	156	
20	552	396	1685	896	3884	3884	

Boys put out | Girls put out |  
 are looking at | are looking at |  
 the school | the school |

In the same Period, set up

1725. C. M. W. to prepare them  
for Service, supported by Collec-  
tions at Sermons, and actual Re-  
ceptions.

\* **St. John at Hackney, C.**

Set up 1714, laid down Lady-  
day 1733. Reviv'd *the summer*  
following

St. John Wapping, let up  
for Boys 1704. Girls 1708. C.

St. Katherine Creed C.

St. Katherine near the  
Tower. 1700. C.

Kensington, *Mid.* - 1707

To which HIS MAJESTY is graciously pleased to allow 80*l.* per Annum, and the Children have Dinner every Sunday from M<sup>rs</sup> Chalmers to Lady-day —

**Knights bridge Chapel,**

\* Longbourn Ward, 19

up in the Name of *Albany: Low*  
*hard Street, 1702.* and made the  
*Ward School, 1735. Cl.*

\* Lambeth in Surrey, Boy

1708. Girls 1706. G. W. One of the Day the Boys are employed in Spinning Yarn, the Girls Knitting and Sewing alternate all day.

Sr. Leonard Shoreditch

Boys erected 1705. Girls 1705

Lewisham in Kent

\* St. Luke, Middle Tex, fro

the Parish of St. Giles Cripplegate  
set up 1693. Cl.

In the same Parish,

Set up 1727, supported by a

gacy of Mr. John Muller, deceased.

and Five Pounds allow'd to each Boy Apprentice

\* St. Margaret Westm

After, cloth'd in Blue, the

Set up 1682, the Girls 1714.  
It is the same Pacific slope.

\* In the same Parish, close to the Ferry, the

ed in Grey, W. and M. the  
Oct 10, 1691. 86. 207. 127.

[illegible]

— — — — —

SCHOOLS	Boys	Girls	Boys put out since setting up		Girls put out since setting up		No. of Children educated in them
			from the School	from the Islands	from the School	from the Islands	
<b>St. Martin in the Fields</b> 1699. C. In these Schools 1st Girls are 1st and one third Part of the Boys are daily employed in useful Labour, so that the whole School work 2 Days in a Week by Rotation.	3	101	54	517	188	1897	
* <b>St. Mary at Illington</b> 1710. C.	2	26	18	59	22	15	23 163
* <b>St. Mary Magdalen Ber-</b> mondey, Boys 1712. Girls 1721. C.	2	50	20	163	6	52	362 90
<b>St. Mary Overes, alias St.</b> Saviour Southwark, &c.	2	60	50		206	316	222
<b>St. Mary Rotherhith, C.</b> In the same Parish. The Parish Children of both Sexes are under the Care of a Mistress, and a Nurse, since 1711. C. M. and W. at the Charge of 2 s. a Week each Child on the Parish, except the Article of Cloathing	1	20		20			40 10
<b>St. Mary le Strand, 1704</b>	1	25		18			43 23
* <b>St. Mary Whitechapel</b> 1705. C.	1	16		56	13		85 26
<b>Mill End, Old Town</b> set up 1724. C.	1	60	40	236	97	162	741 48
<b>Newington Butts, Surrey</b> 1710. C.	1	30		9			39 12
<b>Norton Folgate. This</b> School was set up 1601. and has been very useful as a Nuriery to the Neighbouring Charity Schools	1	30		42			72 37
<b>St. Olave Old Jewry</b> and St. Martin Ironmonger Lane set up 1717. C.	1	39		23	65		188 58
<b>St. Olave Southwark C.</b>	1		60				195 25
<b>St. Paul Covent Garden</b> Boys 1701. Girls 1712.	2	30	20		36	178	
* <b>St. Paul Shadwell, Boys</b> 1699. Girls 1712. C.	2	40	30	181	64	181	604 80
<b>Poplar Chappel in Sep-</b> tember, & 1711. C.	1	30	20	34	118	221	104 81
* <b>Queen Hithe Ward, Girls</b> up 1717. C.	1	24	10	27	32	3	52 148
<b>Rosoliff Hamlet, Seamen</b> Boys 1710. Girls 1721.	2	35	25	100			100 170
<b>THE</b>	120	667	344	1383	656	248	912 4210

CHARITY-SCHOOLS		BOYS		GIRLS		Boys put out		Girls put out		Total	
in the Parish of		at School		at School		to Services, &c.		to Friends, &c.		of Children	
* St. Sepulchre within		1	51								
1702. C.											
* In the same Parish		1	51								
within, set up 1702. C.											
In the same Parish		1		25							
without, Girls, set up 1711. C.											
* In the same Parish		1	33								
without, Boys, set up 1706. C.											
* St. Stephen Walbrook		1	30								
1710.											
* St. Thomas South-		1	30								
wark, 1704. C.											
Tower-Ward, Girls		2	60	60							
1707. Boys 1709. C.											
* Viatry-Ward 1710. C.		1	50								
Brought from Page 19--		24	518	401	1622	571	288	917	4317		
— from Page 20		28	600	375	1290	838	229	839	4171		
— from Page 21		20	552	396	1685	896	389	666	4384		
— from Page 22		23	465	189	1457	717	188	565	3679		
— from Page 23		28	667	344	1383	656	248	912	4210		
TOTAL		132	3054	1941	8191	4193	1429	4740	13354		
Boys at School		3054									
GIRLS		1941									
Total of Children at School.			4995								
Boys put out to Appren.		8191									
To Services, &c.		4193									
Girls put out to Appren.		1429									
To Services, &c.		4746									
Total of Children put to Appren.			13559								
and Services, or taken out by Friends, &c.											
are gone to Sea, out of 13 Schools.											
<p>Note, All the Schools above mention'd, have been set up, since the Year 1688. and that known by the Name of the BLUE-COAT SCHOOL, in St. Margaret Westminster, was set up Lady-day of that Year, for 50 Boys.</p> <p>The Trustees of some Schools have thought fit to lessen the Number of Children, that the rest might be intirely supported; which is the reason the Number now taught, is short of what it was formerly.</p>											



**The Number of Charity-Schools in each County of England and Wales; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:**

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesey	3	40	-	Lincolnshire	91	1164	90
Bedfordshire	34	345	57	Merionethshire	2	40	25
Berkshire	59	807	140	Middlesex	29	410	222
Brecknockshire	6	82	47	Monmouthshire	7	104	10
Buckinghamshire	57	689	46	Montgomeryshire	6	76	16
Cambridgeshire	36	673	124	Norfolk	34	570	223
Cardiganshire	1	10	-	Northamptonshire	47	508	143
Carmarthenshire	11	121	4	Northumberland	10	430	40
Carnarvonshire	3	35	-	Nottinghamshire	30	252	28
Cheeshire	17	124	66	Oxfordshire	23	366	106
Cornwall	13	72	34	Pembrokeshire	25	184	41
Cumberland	6	160	30	Radnorshire	3	60	-
Denbighshire	5	100	13	Renfreeshire	6	32	12
Derbyshire	18	274	51	Shropshire	22	373	37
Devonshire	41	679	235	Somersetshire	33	582	90
Dorsetshire	13	117	29	Staffordshire	14	230	88
Durham	12	276	20	Suffolk	40	600	140
Essex	37	498	178	Surrey	20	540	144
Flinthshire	1	60	-	Sussex	23	512	60
Glamorganshire	6	59	-	Warwickshire	36	385	165
Gloucestershire	60	940	100	Westmoreland	1	16	10
Hampshire	39	541	112	Wiltshire	37	730	57
Herefordshire	29	468	79	Worcestershire	38	612	100
Hertfordshire	38	652	126	Yorkshire	54	893	191
Huntingdonshire	25	282	20				
Kent	62	968	315		640	9681	2038
Lancashire	21	311	31	Brought forward	689	9825	1877
Leicestershire	36	451	30				
	689	9825	1877	D	1329	19506	3915

*A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.*

Children taught in them, according to the best  
Sch. Boys Girls

	Sch.	Boys.	Girls.
<b>A</b> T LONDON, ————	132	3054	1941
In other Parts of South Britain, ————	1329	19308	3913
In North Britain, by their Account published 1735. ————	117	2929	1063
In IRELAND, by the Account last published, ————	168	2406	600
ed, not including several CHARTER-SCHOOLS created pursuant to His Majesty's Royal Charter, where the Children are wholly maintained ————	—	—	—
<b>Total of Schools</b> ————	1746	27895	7519
<b>Boys and Girls now taught in those Schools</b> ————	—	35474	—

Note, Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys.

§ 1. The great Benefits accruing to the Publick by the Progress of the Charity Schools, is manifest from the Number of Poor Children educated in them, and therefore the Masters and Mistresses of the Schools in and about LONDON, or any other Persons to whose hands this Account may come, are desired to signify to the Printer hereof any Mistakes which they observe in the Number of Children put out to Apprenticeships or Services, in order to their being corrected in the next Edition.

There are about 300 Schools included in the foregoing Accounts, without signifying the Number of Children taught; concerning which, the Report has generally been, *That all the poor Children in the Neighborhood are Taught in them*; But the Publisher hereof would be very thankful for a more particular Information.

[illegible]

*The following* **PROPOSAL** *having been made to the SOCIETY, it is here presented to the Publick, and recommended to the Consideration of all Trustees for Charity Schools.*

**T**HE Instructing of Youth, and Providing for the Poor and Impotent, are such obvious Duties, that they meet with universal Approbation; but the most proper Means to attain that good End, is often disputed.

THE Erecting of Charity-Schools has most certainly laid a good Foundation for the first; and the late excellent Law relating to *Work-Houses*, has put it in the Power of every Parish in a much better Manner to provide for the latter.

As to the Charity-Schools, it must needs be acknowledg'd, that those excellent Persons who first form'd, and they who have since conducted that good Work, ought ever to be mentioned with Honour: And now, that such Schools are establish'd in most Parts of the Kingdom, it is much to be wish'd, that some Means could be contriv'd to render them still more useful, and effectually to answer the good Purposes of their Institution.

It is conceived, that if the Children educated in Charity-Schools, were employ'd in some such Business as they are capable of, it would be no hindrance to their Learning, and might

A Proposal for adding *Work* to the *Learning* usually given to the Charity-Children.

have a very good effect by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

SUPPOSE *England and Wales* to contain *Ten thousand Parishes*, and that but *Ten Persons* in every Parish, one with another, were by this Method employ'd, who were perfectly idle before, then the whole Number of Persons so set to work by this means would be *One hundred thousand*, who if they work'd but *300 Days* in a Year, and one with another earn'd but a *Half-Penny a Day*, the Produce of their Labour at the Year's end would amount to *62,500 Pounds*.

Coarse Wool,  
Flax or Hemp,  
to be spun in  
the Charity-  
Schools.

THE Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will always be made by Beginners won't amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

It is impossible to give minute and particular Directions, for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly



tainly be to keep the Business in a small compass. *Two of the Spinning of Wool, and Flax, or Hemp, is proposed, as most advantageous; yet where this is found impracticable, the Children should be employ'd in some other Way; and always have what they earn for their Encouragement: that would make them diligent; and induce all good Christians to assist in an Undertaking, which so much conduces to the Glory of God, and the Good of Mankind.*

*The Trustees for the Charity-Schools in St. Andrew's Holborn, London, are so sensible of the Use it may be to the Publick, to dispose of the Children under their Care, with regard to their Genius, for Tilling Ground, and other parts of Husbandry; that they have given the following Notice*

*To all FARMERS, GARDENERS, and other Occupiers of Land in England.*

Proposal for  
employing

**I**T having been represented to the Trustees of the Charity-Schools in the Parish of St. Andrew's Holborn, in the City of London; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the said Trustees being heartily disposed to do all in their Power, to render their Charity Children useful to the Publick, and answer all other the good Purposes and Intentions of the Encouragers of these pious and beneficial Institutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Household Work, to any Farmer, Gardener, or Occupier of Lands,

Boys in Husbandry,  
Girls in Housewifery.

Lands, or other Persons of Character and Substance, that shall please to apply to their School House, in *Hutton-Garden*, for that Purpose, and that the Sum of 3*l.* with every Boy, and 2*l.* with every Girl to put out Apprentice, will be paid by their respective Treasurers.

N.B. The Boys are taught the first five Rules of Vulgar Arithmetick, Writing, and to read English, and the Girls to read and write English, and to do plain Work.

\*\*\*\*\*

There having sometimes happened much Difficulty in obtaining a Legacy given to the Charity Schools, by reason of some Defect in expressing such Request; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, viz.

**I**TEM, I A.B. do give and bequeath unto G.H. of the Sum of *£* *xx* Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity School, for Teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of *St. Mary* in the City of *London* or in the County of *London* for the Use of the said School.

## N. H.

### For the Use of the POOR

*Bibles may be bought at the following Prices, viz.*

<b>M</b> inion Character, single in 12mo.	2
The same, — with Common Prayer and Psalms	3
Nonpareil Character, single in 12mo.	2
The same, — with Common Prayer and Psalms	3

*Testaments and Psalters at the following Prices, viz.*

<b>P</b> ICA Character 8vo.	8
Long Primer 8vo.	8
Brevete 12mo.	8
Nonpareil 24ro.	8
Psalters 12mo.	8
Common Prayers with Psalms.	8

<b>P</b> ICA 8vo.	4
Brevete 12mo.	4
Minion 12mo.	4
Minion 24ro.	4
Nonpareil 24ro.	4

*The Price of other Religious Books in Quires.*

*The Books that mark'd + are at present out of Print.*

<b>B</b> p. Gafrel's Christian Institutes.	8
Ostervald's Preliminary Discourse to the Argu- ments, &c.	8
Arguments on the Books and Chapters of the Old and New Testament, &c. 3 Vol.	9

*Necessary Duty of Family Prayer.*

Pro-

Professor <i>Franch's</i> <i>Christus Sacra Scriptura Nucleus</i> : or, Christ the Sum and Substance of all the Holy Scriptures	3	6
ABp. <i>Wake's</i> Commentary on the Church Catechism	1	3
<i>Lewis's</i> Exposition of the Church Catechism	1	3
<i>Osterwald's</i> Grounds and Principles of the Christian Religion, or Catechism, &c.	1	6
† <i>Dr. Bray's</i> Baptismal Covenant; being an Expo- sition of the Preliminary Questions and Answers of the Church Catechism	1	1
<i>Dr. Maplesoff's</i> Principles and Duties of the Chris- tian Religion consider'd and explain'd	1	1
Collection of Forms of Prayer	1	1
Wisdom from Above, or Considerations and Reflections, tending to Explain, Establish, and Promote the Christian Life	1	4
† <i>Dr. Worthington's</i> on Self-Religion	1	1
<i>Mr. Peers's</i> Companion for the Aged	1	1
<i>Dr. Ashton's</i> Discourse concerning a Death-bed Re- pentance	1	1
<i>Dr. Woodward's</i> Account of the Rise and Progress of the Religious Societies	1	1
Great Importance of a Religious Life considered	1	7
Bp. <i>Kidder's</i> Young Man's Duty	1	8
<i>Barkitt's</i> Help and Guide to Christian Families	1	1
The Practice of True Devotion, in relation to the End, as well as the Means of Religion	1	1
New Manual of Devotions	1	1
The Whole Duty of Man large 12mo.	1	1
The same in small 12mo.	1	1
The Lively Oracles, or the Christian's Birthright and Duty in the Catechism and the Holy Scriptures; by the Author of the <i>Whole Duty of Man</i>	1	6
The Life of God in the Soul of Man	1	1
The Exemplary Life of <i>James Bennell, Esq.</i>	1	1
The Mother's Legacy to her Unborn Child	1	1
A Charitable Visit to the Prisons	1	1
Propagation of the Gospel in the East, 3 Parts	1	1
<i>Monro's</i> Essay on Christian Education	1	1

Dr.



Dr. <i>Talbot's</i> Christian Schoolmaster	—	—	—	4
† <i>Thayer's</i> Spelling Book	—	—	—	6
An Essay upon the Execution of the Laws against Im-	—	—	—	6
morality and Prophaneness; by Mr. <i>Disney</i>	—	—	—	6
† A Caution against ill Company, The Dignity and Duty	—	—	—	7
of a Christian, and The great Duty of Submission	—	—	—	7
to the Will of God; by Mr. <i>Elstey</i>	—	—	—	7
The English Instructor: Or, The Art of Spelling	—	—	—	6
improved; by Mr. <i>Dixon</i>	—	—	—	6
The Bp. of <i>London's</i> First, Second, and Third Pa-	—	—	—	2
storal Letters, to the People of his Diocese	—	—	—	2
A Collection of Sermons preached at the Anniversary	—	—	—	5
Meetings of the Charitable Children in and about <i>Lon-</i>	—	—	—	5
<i>don</i> and <i>Westminster</i> , from 1704, to 1728 inclusive	—	—	—	5
The Bp. of <i>Sodor</i> and <i>Man's</i> short and plain Instruction	—	—	—	1
for the better Understanding of the Lord's Supper	—	—	—	1
The Pious Country Parishioner, being Directions how	—	—	—	1
a Christian may manage every Day thro' the whole	—	—	—	1
Course of his Life with Safety and Success	—	—	—	1

### The Price of Books Stitched.

#### On the Holy Scriptures.

	Single.	Hundred.
A Bridgmont of the Bible	1	6
Several Methods of Reading the Scrip- ture in private	3	1
Plain Directions for Reading the Holy Scripture	3	1

#### Publick and Private Devotion.

Directions for the devout and proper Use of the Common Prayer, &c.	2	12	6
Cautions and Directions for the Performance of the Publick Worship of God	1	6	6
Bp. <i>Beveridge's</i> Sermon on the Common Prayer	3	1	6
Earliest Exhortation to Housekeepers to Ge- up the Worship of God in their Families	1	6	6
Necessary Duty of Family Prayer	1	6	6

	Single.	Hundred.
<b>Bp. Gibson's Family Devotion</b> —————	4	8
— Serious Advice to Persons lately recovered from Sickness —————	2	12
— Excellent Use of Psalmody, with a Course of Singing Psalms —————	1	6
Morning and Evening Prayers for Families, &c. —————	1	6
The Christian's Daily Devotion —————	1	6
An Earnest Persuasive to the serious Observance of the Lord's Day —————	1	6
Devout Psalmody —————	1	6

### On the Catechism.

<b>C</b> hurch Catechism broke into short Questions —————	2	12	6
The Principles of Religion explained and proved from the Scriptures —————	6	2	2
<b>Bp. Kennet's Christian Scholar</b> —————	3	1	
Discourse concerning Baptismal and Spiritual Regeneration —————	3	1	
An Exercise explaining the Nature of Confirmation —————	2	12	6
Pastoral Advice to a Young Person before Confirmation —————	3	1	
Pastoral Advice after Confirmation —————	2	12	6
Serious Address to Godfathers and Godmothers —————	2	12	6
Lessons for Children, Historical and Practical —————	4	1	8
<b>Wall's Conference about Infant-Baptism</b> —————	4	1	8
An Account of the chief Truths of the Christian Religion, explained to the meanest Capacity, by way of Question and Answer —————	3	12	6
The Excellent Daughter, a Sermon —————	1	1	

### The Holy Communion.

<b>A</b> rchbishop Tillotson's Persuasive to frequent Communion —————	3	1	
The Reasonable Communicant: Or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service —————	3	1	

	Single.	Hundred.		
	d.	l.	s.	d.
The Sacrament of the Lord's Supper explain'd to the meanest Capacity, in a Dialogue—	3	1		
<i>Athen's</i> Exhortation to the Holy Communion	12		10	26
Answer to Excuses for not coming to the Holy Communion —————	3	1		
Prayers before, at, and after Receiving the Sacrament —————	6	2		
A Companion to the Altar —————	4	1	3	
Christian Doctrine and Practice.				
<b>P</b> astoral Letter from a Minister to his Pa- rishioners —————	1		6	6
Pastoral Advices in order to Eternal Life —	3		16	
Christian Monitor —————	3		4	
The Christian's Way to Heaven —————	1		6	6
Conditions of obtaining Salvation by <i>Jesus Christ</i>	2		12	6
Bp. <i>Kidder</i> concerning Sins of Infirmity —	3	1		
Dr. <i>Lycar's</i> Influence of Conversation ———	2		12	6
A regular Method of Governing a Family —	3		16	
The Way of living in a Method and by Rule; or a regular Way of employing our Time	2		12	6
Several Hundred Texts of Scripture, proving our Lord <i>Jesus Christ</i> is the most High God	8			
Sermon before the Society for Propagation of the Gospel —————	6			
Sermon before the Societies for Reformation of Manners —————	6			
Archbishop of <i>Taan's</i> Catholick Christianity; or, an Essay towards lessening the Number of Controversies among Christians ———	6			
—— his Essay towards making the Know- ledge of Religion easy to the meanest Ca- pacity —————	2		12	6
An Impartial Examination and full Confuta- tion of the Argument brought by Mr. <i>Wool-</i> <i>ston's</i> pretended <i>Rabbi</i> , against the Truth of our Saviour's Resurrection —————	2		12	6
A Sermon at the Funeral of the late Earl of <i>Rocheſter</i> , by Mr. <i>Robert Parsons</i> , 1680. } ent I	3	1		

	Single.	Hundred.		
	d.	l.	s.	d.
The Miracles of Jesus Vindicated in Four Parts	12			
Serious Considerations calmly proposed,	2			
1. To the Promoters of Infidelity.				
2. To their Favourers and Followers.				
Letters of Religion between <i>Thophilus</i> and <i>Eugenio</i> . In Three Parts.	18			
Dr. Tillotson's Letter to Mr. Hunt of Canterbury, who died of a Cancer, 1687.	1	6		6
The Great Work of our Redemption by Christ, and the several Branches of it, as represented at one View, and in the Words of Scripture, under the Sixth Head of the Bishop of London's Second Pastoral Letter	6			
Concerning Particular Duties.				
Bishop Beveridge on the Nature and Necessity of Restitution	2			
Husbandman's Manual	2			
A Present for Servants	4			
The Soldier's Monitor	4			
The Seaman's Monitor	4			
Kind Caution to Watermen	1	6		6
Advice to Grand Juries, Constables, and Church-Wardens	3			
Oath of a Constable and Obligation he is under	1	4		4
Admonitions and Cautions to discharged Debtors, by Mr. Drex	2			6
Motives and Encouragements to bear Afflictions patiently	12			6
Bp. of London's Two Letters concerning the Instruction of Negroes	6			
Address to Officers and Seamen in the Navy.	1	6		6
† Bp. Drex's Companion to Candidates for Holy Orders	6			
A Brief Scheme of Parochial Government	3			
† The Conduct of the Stage consider'd	6			

The

The



	Single.	Hundred.
The Duty of paying Customs, and the Sinful- ness of Importing Goods clandestinely, and of Buying Goods so Imported	3	6
The Duty of Reproof	3	6
The Duty and Pleasure of Praise and Thanks- giving, by the Revd. Mr. Scargal	2	12
Common Vices.		
Bishop of St. Asaph against Swearing	3	6
Bishop Gid's Admonition against Pro- fane and Common Swearing	2	12
Kind Caution to Profane Swearers	1	6
Dr. Wells against Swearing	1	6
Dr. Woodward against profane Language, &c.	1	6
— Bafeness and Perniciousness of the Sin of Slandering and Backbiting	1	6
— Against Gaming	1	6
— Against Drunkenness	1	6
— Rebuke to the Sin of Uncleaness	1	6
Exercise against Lying	1	6
The Publick House-keeper's Monitor	1	6
A Diffusave from Perjury, and Subornation of Perjury	1	6
A Friendly Admonition to the Drinkers of Brandy	1	6
A Sermon on Self-Murder	2	12
Charity-Schools, Work-Houses, and Hospitals.		
Methods used for erecting Charity Schools	1	6
Sermons and Accounts of Schools	1	6
Exhortation to Parents, in Relation to their Children, educated in the Charity Schools	1	6
Bp. of London's Directions to the Masters and Mistresses of the Charity Schools	1	6
Prayers for the Use of Charity Schools	1	6
Prayers for Apprentices going out of Cha- rity Schools	1	6
Account of Workhouses for Employing and Maintaining the Poor	14	6

	Single.	Hundred.
The Advantage of Employing the Poor in Use- ful Labour, and Mischief of Idleness, or ill- judg'd Business, by Mr. John Smith of Devon.	19	1
A Prayer proper to be used in Monks' houses.	2	1
Rules and Orders for the better Govern- ment of Charity Schools.	3	1
Dr. Alured Clarke's Sermon at Woburn be- fore the Governors of the County Hospital for Sick and Lame, &c. Oct. 1736.	6	1
with a Collection of Papers relating to the Breeding and Governing of the said Hospital.	6	1
Against Popery.	8	1
A Bp. Tillotson concerning the Hazard of being saved in the Church of Rome.	8	1
— Discourse against Transubstantiation.	8	1
St. Paul's Description of his own Religion.	8	1
A Discourse concerning the Laws Ecclesi- astical and Civil, made against Hereticks by Popes, &c.	8	1
Short Refutation of Popery.	8	1
Dialogue between a Protestant Minister and a Popish Priest.	8	1
Questions and Answers concerning the Two Religions, that of the Church of England and that of Rome.	8	1
A short Account of the Lives and Sufferings of several Godly Persons, who died in Eng- land, for the sake of the Gospel, under the Reigns of K. Henry VIII. and Q. Mary.	8	1
A Seasonable Censure against Popery: or, an Essay on the Mischeries of Slaves and Souls of Men.	8	1
Abp. Tenison's Charitable Address to all that are of the Communion of the Church of Rome.	8	1
A View of the Articles of the Protestant and Popish Faith, printed on one Side of a Sheet of Royal Paper.	8	1
The same in 8vo.	8	1
The Plausible Arguments of a Romish Priest from Scripture and Antiquity, Answer'd, by an English Protestant. In Two Parts.	8	1

N<sup>o</sup>. III.

## Some ACCOUNT of the

*Protestant Mission to the EAST-INDIES.*

1736

A LETTER was received the 17<sup>th</sup> of August, 1736. from the Corresponding Members of the Society at Fort St. George, 25<sup>th</sup> of January, 1735-6. signifying, That they had received all the Society's Consignments for that Year safe, and forwarded them to the Missionaries at Madras and Tranquebar.

At the same time the Society received Letters from Mr. Schultze at Madras, dated 29<sup>th</sup> July, 1735. 22<sup>d</sup> September, 1735. 10<sup>th</sup> and 19<sup>th</sup> of January, 1735-6. signifying, That he had received with Joy the Orders of the Society to build a Mission Church at Madras, and to begin at the same time a new Mission at Cuddalore near Fort St. David; but that for want of Health, and other Reasons mentioned in his Letter, he is obliged to suspend complying with their Orders for going to Fort St. David.

By Mr. Schultze's Account of Receipts and Disbursements for the Service of the Mission at Madras for the Year 1735. it appears, The Receipts,

Receipts, including the Ballance brought from  
his former Account, (1688 <sup>Page</sup> 32 <sup>Paid</sup> 30 <sup>Cash</sup>)

amounted to — 3294 22 20

Disbursements, for  
the same Year

Ballance in his  
Hands at the Be-  
ginning of the  
Year 1736. —

<sup>Page</sup> 32 <sup>Paid</sup> 30 <sup>Cash</sup>

3294 22 20

2288 26 35

3294 22 20

2288 26 35

3294 22 20

2288 26 35

3294 22 20

Sterling.

Which, at 8 Shill. a Pagoda, makes 915 6 0

Messieurs *Sartorius* and *Geisler*, in their Let-  
ters dated at *Madras*, 20<sup>th</sup> of *September*, 1735.  
and 8<sup>th</sup> of *January* following, signify, "That  
"by God's good Providence they had received  
"the Society's Letters, and all the Money and  
"other things mentioned in their Invoice, for  
"which they return hearty Thanks. They re-  
"peat the Reasons given for suspending the  
"Beginning of a Mission at *Cudalore*, and de-  
"clare the Society may be assured of their Rea-  
"diness to comply with such further Orders as  
"they shall think fit to give for the Enlarge-  
"ment, &c. of the Mission."

In their Letter of the 8<sup>th</sup> of *January*, they  
signify, "That their Sermons in the *Malaba-*  
"rion and *Portuguese* Languages are continu-  
"ed in their respective Congregations at the  
"usual times on *Sundays* and *Wednesdays*: that  
"every *Sunday* early in the Morning a Sermon  
"is preached in the *German* Language, for the  
"Benefit of such *Germans*, *Hollanders*, and  
"*Danes*, as live there in the Garrison, or are  
"there



“there transiently for some Weeks, in the  
 “Sea-Service. : nndndn 1921 0101011 11000”

“They continue likewise in the Schools  
 “daily to instruct the Schoolmasters, and cate-  
 “chize the Children; expounding the Cate-  
 “chism, or an Abridgment of the History of  
 “the Bible; or giving some short Introduc-  
 “tions and Annotations at their reading a Chap-  
 “ter or Book of the Bible. That the rest of  
 “their time is spent partly in composing or  
 “translating what they think useful for the  
 “Schools; or others of the Heathen; and part-  
 “ly in reading Books, to perfect themselves in  
 “the several Languages necessary to their Bu-  
 “siness, as *English*, *Portuguese*, and *Malaba-*  
 “*rick*. : nndndn 1921 0101011 11000”

“THAT the Number of Persons christned  
 “the last Year is 73, including 9 new born  
 “Children, whose Parents are Members of the  
 “Congregation; the rest are adult People,  
 “who with their Children and Families are  
 “come over from the Heathen. That amongst  
 “these last, about a Dozen People were brought  
 “to *Madras* by a Catechist from *Palliacatta*,  
 “a *Dutch* Settlement, where there is a Church,  
 “and a small Congregation of *Portuguese* and  
 “*Malabar* Christians, with their Catechists,  
 “who once in a Year or two are visited by a  
 “*Dutch* Minister from *Nagapatham*. : nndndn 1921 0101011 11000”

“THAT the Number of the Deceased last  
 “Year is 17, and there have been six Couple  
 “married. They subjoin a List of several  
 “Things wanted by them and their Schools.  
 “That their Correspondence and good Friend-

Mission at  
Tranquebar.

" ship with the Missionaries at Tranquebar, has  
" been hitherto kept unbroken; and they re-  
" commend themselves to the Continuance of  
" the Favour of the Society. *Baridui or yliab* "

By the last Ships also the Society received  
Letters from Messieurs *Del Boffe*, *Proffier*, and  
*Walter*, at Tranquebar, dated the 19<sup>th</sup> of *Aug-*  
*ust*, and the 16<sup>th</sup> and 31<sup>st</sup> of *December*, 1735,

signifying, " That the Society's Presents came  
" safe to them last Year; and wishing that the  
" Giver of all good Things may shower down  
" all kinds of Blessings on their Benefactors in  
" Europe. That it has pleased Almighty God  
" to afflict them with the Death of four Per-  
" sons, viz. the Reverend Messieurs *Worm* and  
" *Richtsteig*, Missionaries; Mr. *Worm's* Widow;  
" and Mrs. *Walter*, the two first of which died  
" in May last, and they heartily grieve at so  
" early a Loss of their Colleagues, who by their  
" ardent Love for Christ and his Church, were  
" indefatigable in their Labour, and strongly  
" attached to them by the Ties of Friendship;

" THAT Mr. *Dirk Van Clee*, who for some  
" Years was Governor of *New Holland*, died  
" the 19<sup>th</sup> of *March* last at *Batavia*; a Gen-  
" tleman to whom their Mission was very much  
" obliged, and who as much as in his Power  
" endeavoured to excite his People to the Pro-  
" motion of Christianity among the Infidels.

" THAT as to the present State of the Mis-  
" sion, there has been last Year an Increase of  
" 319 Persons viz. *They* *married*

" *Things* *wanted* *by* *them* *and* *their* *school-*  
" *children* *and* *their* *correspondence* *and* *good* *friend-*  
" *ship* *and* *their* *correspondence* *and* *good* *friend-*

add to the Portuguese Congregation, and to  
 100 to the Congregation of the Natives of  
 190 to that of the Natives of the Kingdom of  
 319 *Tanjavoor*.

“ THAT of this Number 159 were adult  
 “ Heathen, and they have still in Town and  
 “ Country 180 Catechumens.

“ THAT the whole Number of those who  
 “ through the Divine Blessing have for 29 Years  
 “ past embraced our holy Religion, is 3239;  
 “ of which 2222 are still living, viz.  
 “ 259 in the Portuguese Congregation,  
 “ 874 Natives in the Town of *Tranquebar*, and  
 “ 1089 of those that live in the Country of  
 “ 2222 *Tansbaur*.

“ THAT as to their Schools, they had this  
 “ Year in the Portuguese 52 Children of both  
 “ Sexes, and in the Malabarick Schools 104;  
 “ 18 of which were born in the Country of  
 “ *Tansbaur*; and of these 120 Children have  
 “ Food and Raiment given them, besides School-  
 “ ing.

“ THAT they have given in their Diary,  
 “ now transmitted, an Account of several Con-  
 “ ferences with Pagans and Mahometans, toge-  
 “ ther with some Account how the Reverend  
 “ Mr. Pastor *Aaron* and Mr. *Rajunaken* the Ca-  
 “ techist exercise their Ministerial Functions in  
 “ their District of *Tansbaur*.

“ THAT they have this Year printed two  
 “ small Tracts, and one large; the first Tract  
 “ is a Grammar in the Malabar and German

" Languages, for the Use of those who learn the  
 " German Tongue : and the second is a short  
 " Account of the Mission in Dutch, for the Use  
 " of the Dutch in India, and those of the Cape  
 " of Good Hope. The large Book is an Eccle-  
 " siastical History in the Malabar Tongue,  
 " the Title of which will give some Idea of the  
 " Contents of it, viz. *A sacred History of what*  
 " *has happened in the Church from the Beginning*  
 " *of the World to this present time, giving a*  
 " *summary Account thro' seven Periods of the*  
 " *Old and New Testament, of the Origin, Pro-*  
 " *gress, Strugglings and Vicissitudes of the King-*  
 " *doms of Light and Darkness ; with the Disci-*  
 " *pline and Government of the Church, and the*  
 " *Rise of particular Doctrines and Ceremonies ;*  
 " *expounding also the Prophetick Oracles from*  
 " *Historical Records ; to which are added, Chro-*  
 " *nological References to Foreign History, parti-*  
 " *cularly that of India, for the Use of the more*  
 " *Learned in the Church of Malabar : consisting*  
 " *of about 30 Sheets in Octavo ; The Design*  
 " *of which is, That their People might be able*  
 " *from thence to judge what Foundation there*  
 " *is for the Romagnists Boast of Antiquity,*  
 " *whereby they impose upon the Ignorant, as*  
 " *the Gibeonites of old did by their mouldy*  
 " *Bread and tatter'd Garments.*  
 " THAT in the Account of their Missions,  
 " and of the Propagation of Christianity, they  
 " were very much assisted by the Reverend  
 " Mr. Millar's History of the Propagation of  
 " the Gospel ; and one large and one small  
 " THAT



“ THAT the *Dutch* Minister had wrote to them from *Cochin*, that he had some time ago appointed there a Catechist of the Reformed Religion; that there was now no Hope of converting the Christian Syrians who acknowledge the Pope: that the Case of those of the *Romish* Religion is much the same there as it is in *Europe*.

“ THAT the *Dutch* at *Batavia*, as well as *Nagapatna*, are very desirous to hear from their own Country of the Success of those Proposals which they formerly mention'd for establishing a Mission in *India*, as other Nations have done. That they have lately sent from their *Portuguese* School another young Man of *Nagapatna*, to be a Catechist at *Newhaven*. That *Tocosi* King of *Tanjour* died last Year, and was succeeded by his Son *Ecosi*, who mounted the Throne the 14<sup>th</sup> of *August*, 1735.

THEY conclude with wishing: “ that all the *Earth* may be filled with the Glory of God, and that it may please him to bless all the pious Endeavours of the Society, so as to bring many to Salvation.

THESE Letters have been all Answered on the part of the Society, and transmitted by Capt. *Ralph Farr Winter*, Commander of the *Nottingham*, to *Fort St. George*; in whom three new Missionaries for *Tranquebar* are embark'd; viz. Messieurs *Obuch*, *Kbolhof*, and *Wiedebrack*, and the Goods and Silver for the Service of the Mission shipp'd in 15 Parcels, consisting chiefly of

Printing

Printing and Writing Paper.  
 Cartridge and Marble Paper.  
 Slates, Pencils, and Quills for the Schools.  
 Two or three Hundred Weight of Bound and  
 Stitch'd Books.

Mill-Boards, with a Variety of Tools for the  
 Printer and Bookbinders at *Tranquebar*.

Three small Chests of Foreign Silver, con-  
 taining

On Account of the Society for	£	589	6	155	0	0
the Missionaries at <i>Madras</i>						
To which a private Gent. ad-		100	0			
ded for himself and Friends		689	6			

For the Missionaries at *Tran-*  
*quebar*, by Order of the Rev.  
 Mr. *Ziegenhagen*, in two o-  
 ther Chests (reckoning the  
 Silver at 5s. 3 $\frac{1}{2}$ d. per Ounce)

To which the private Gent.		418	3	1100	0	0
the aforementioned added for		469	15			
himself and Friends		589	44			

All which, by the Favour of the Court  
 of Directors of the *East-India* Company, were  
 permitted to be sent, as usual, Freight-free, in  
 the *Nottingham*. The three Missionaries also  
 had their Passage free of paying any Charge to  
 the Company, by like Favour of the Court.

The whole Interest of the Society and other  
 Benefactors to the Mission, on Board the *Not-*  
*tingham*, being computed at 1500 $\frac{1}{2}$  Sterling,  
 that Value, for fear of Accidents on the Voyage,  
 is Insured by Order of the Society.

**N<sup>o</sup>. IV**

**An ABSTRACT of the Proceedings  
of the SOCIETY for Promoting Chris-  
tian Knowledge, for the Year 1736.**

**T**HE Subscribing and Corresponding  
Members of the Society, in Great Bri-  
tain and Foreign Parts, are generally upwards  
of 460. to which were added in the Year 1736.  
Four Subscribing, and Nineteen Correspond-  
ing Members.

**Books and PAPERS presented to the SOCIETY.**

500 Copies of *The Great Work of our Redemp-  
tion by Christ, &c.* from an unknown  
Hand, sent by Mr. Owen, Printer, in  
*Amen-Corner.*

300 Dr. Cobden's Sermon before the Society  
for Reformation of Manners, presented  
by the said Society.

59 *Distill'd Spirituous Liquors the Bane of the  
Nation*, sent by Mr. Rivington.

12 *The Christian's Guide; or, The lesser Whole  
Duty of Man*, presented by the Publisher.

20 Lord Bp. of Ely's *Four Discourses on the  
Four Last Things, Death, Judgment,  
Heaven, and Hell.* Presented by the  
Lordship.

882 Carried over.

3 Speci-

882 Brought over.

3 Specimens of the Books used in the Grammar Schools of the Royal Pædagogium, at Glaucha near Hall. Presented by Professor Branch.

20 Rev. Mr. *Watts's* Sermon before the Trustees for Georgia, at their Anniversary Meeting, 1736.

6 General Account of the Monies and Effects received and expended by the Trustees for Establishing the Colony of Georgia. Presented by the Trustees.

12 *Short and Plain Instructions for them that are preparing for Confirmation.* Presented by Mr. Rivington.

14 New Testaments in the Turkish Language. Presented by the Reverend Mr. *Asburst Allen*, of *Somerleyton* in *Norfolk*.

937

**Books and PAPERS Bought or Printed by Order of the Society.**

1000 Sermons on *Self-Murder*.

750 *Accounts of the Persecuted Saltzburgers.*

1000 Mr. Archdeacon *Dinn's* Sermon at the Anniversary Meeting of the Charity-Children at *St. Sepulchre*, May 6. 1736.

1000 *Account of the Origin and Designs of the Society*, &c. annex'd to the said Sermon.

2500 Books in the *Welsh* Language.

6250

Speci-

PACK-



**PACKETS sent to Subscribing and Corresponding Members.**

- 38 Extraordinary Packets from 5s. to 14s. Value.  
 203 General Packets, of which 19 were common  
 Packets, consisting of one Copy of each Book  
 sent into the Society's Store.  
 163 Packets at the desire of several Members, con-  
 sisting of

404	1137	Bibles, including 350 Welsh.
	1324	Common Prayer Books.
	246	New Testaments.
	3433	Bound Books.
	11011	Small Tracts.
	In all	17151



Carried over — 300 0 0  
 The Rev. Mr. Salter of Richmond's Gift — 1 7 0  
 A Clergyman in Devonshire by the Rev. — 8 8 0  
 A Person desiring to be known by Mr. — 3 2 0  
 Markings of Clifford's Land — 2 2 0  
 The Rev. Mr. Salter, Bp. — 2 2 0  
 A Person desiring — 2 2 0  
 Capt. Joseph Hall — 2 2 0  
 The Rev. Mr. Hall — 1 1 0  
 A Gentleman desiring to be known by Dr. — 20 0 0  
 Mrs. Elizabeth Cook, by the Rev. Mr. — 2 4 0  
 Guards — 3 3 0  
 Capt. Joseph Hall of the 1st Regiment of — 3 3 0  
 Persons unknown at New — 2 0 0  
 The Rev. Mr. Salter at New — 2 0 0  
 The Hon. John Salter, Bp. — 1 1 0  
 In all 17151

*Casual*

*Casual Benefactions to the General De-  
signs of the Society, from the 21st Fe-  
bruary, 1735-6. to the 19th February,  
1736-7. when the Society's Accounts  
were last Audited, were as follows.*

	l.	s.	d.
THE Rev. Dr. Ayerst, Prebendary of Can- terbury	—	—	—
A Person desiring to be unknown, by the Rev. Mr. Dikens of Hemmingford	—	1	1 0
John Blackburne, Esq; of Orford in Lancashire	—	5	0 0
The Right Rev. the Lord Bishop of Exeter	—	5	5 0
The Hon. John Verney, Esq; at Admission	—	3	3 0
The Rev. Mr. Arnold at Lincoln	—	1	1 0
Persons unknown at Norwich	—	2	0 0
Capt. Joseph Hudson of the first Regiment of Guards	—	3	3 0
Mrs. Elizabeth Cook, by the Rev. Mr. Copping	—	2	2 0
A Gentleman desiring to be unknown, by Ditto	—	20	0 0
The Rev. Mr. Hollis Pigot, Vicar of Doncas- ter in Yorkshire	—	1	1 0
Capt. Joseph Hudson, at Admission	—	2	2 0
A Person desiring to be unknown, by Mr. Adam Anderson	—	500	0 0
The Rev. Mr. Salwey of Richard's Castle in Shropshire	—	1	7 0
A Clergyman in Derbyshire, by the Rev. Mr. Drake	—	8	8 0
A Person desiring to be unknown, by Mr. Maskalyne of Clifford's-Inn	—	5	5 0
Richard Salwey, Esq;	—	2	2 0
Carried over	—	366	3 0

# ACCOUNT [ 52 ]

					l.	s.	d.
				Brought forward—	566	3	0
Rev. Mr. Wells, of Presbury in Gloucestershire							
Mr. Thomas Snville, at Admission							
A Gentleman unknown, by the Rev. Mr. Ab-							
bot, ten Venetian Chequeens, sold for					4	15	0
William Kirkshaw Boynton, Esq;							
The Rev. Mr. Joseph Cawson, Vicar of Leeds							
Thomas Blomfield, Esq; of Little Stoneham, Suffolk					2	2	0
The Rev. Mr. Thomas Adams, Rector of Win-							
tringham in Yorkshire					1	1	0
Rev. Mr. Huysb, Rector of Clystbydon in Devon					1	1	0
A Gentleman unknown, by the Rev. Dr. Hale					10	10	0
Samuel Freeman, Esq; of Swaffham in Norfolk,							
at Admission					1	1	0
Rev. Dr. Burnet, Rector of Westington							
The Rev. Mr. John Troughton, late Rector of							
Barkstone in Lincolnshire, by Legacy							
Rev. Mr. Dalton at Southscarle in Lincolnshire							
Thomas Cotton, Esq; of Eardly End							
Persons unknown, by Mr. Adamson of Worfield							
Remitted by the Rev. Mr. George Fenwick, of							
Hallaton in Leicestershire							
A Lady unknown					30	0	0
Lady Palmer of Carlton					1	1	0
Mrs. Hester Palmer					0	10	6
A Lady unknown					0	10	6
Two Gentlewomen desiring to be un-							
known					2	2	0
A Gentleman desiring to be unknown							
Mrs. Parker					0	10	6
A Person unknown					0	8	0
Mrs. Bewicke of Hallaton					3	0	0
Mrs. Fenwick					1	1	0
Rev. Mr. Geo. Fenwick for himself					2	2	0

G 2 Carried over — 568 18 0

Number may be closed at the above Rate  
at the Old Warehouse next the City Gate  
London

L. S. S.

Brought forward — 68 18 10  
*Henry Andrews, Esq; of Newport-Pagnel, Bucks.*  
*Mrs. Courtbope, of Stodmarsh in Kent*  
*John Peck, Esq; at Admission*  
*Rev. Mr. Pigot, Vicar of Doncaster*  
*Samuel Clarke, Esq; by the Rev. Mr. Copping*  
*Rev. Mr. Gay of Exeter sent in August 1737.*  
 Total —

*Benefactions to the Protestant Mission*

*to EAST-INDIA*

**M***R. Laroche, by the Hands of Mr. Deners*  
*at Eton*  
 A Person desiring to be unknown, remitted  
 by the Rev. Mr. Huysb of Clysthydon, Devon,  
 to Mr. H. Newman  
 The Rev. Mr. Drake of great Oakley  
 A Gentlewoman at Southampton, desiring to be  
 unknown, by the Hands of Mr. H. Newman  
 The Rev. Dr. Goodwin of Tankersley, by the  
 same Hands

THE Reverend Mr. Professor Frank, of  
 Hall in Germany; a Charitable Gentleman at  
 London, who desires to be unknown; and other  
 Benefactors, by the Hands of the Reverend  
 Mr. Ziegenbagen, one of His Majesty's Ger-  
 man Chaplains at St. James's Palace, have for  
 several Years past made large Remittances to  
 East India for the Service of the Mission.  
 For all which, the Society desire their thank-  
 ful Acknowledgments may be accepted.

F. I. N. I. S.



**An ACCOUNT of the Rates of Cloathing the Poor, be-  
longing to CHARITY-SCHOOLS and WORK-HOUSES.**

**Cloathing Men and Women.**

*The Charge of Cloathing a BOY, with Yorkshire Cloth  
or blue Kersey.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<b>A</b> Grey Coat with Pewter Buttons —————	00	04	10
A Waistcoat of the same Cloth —————	00	03	09
A pair of Breeches —————	00	02	08
1 Shirt of Doubls Cloth 1 s. 8 d. or Russia —————	00	01	06
1 Pair of Stockings —————	00	00	08
1 Pair of Wash-Leather Gloves —————	00	00	07
1 Knit Cap, with Tuft and String, of any Colour —————	00	00	09
1 Band —————	00	00	02
1 Pair of Buckles —————	00	00	01
1 Pair of Shoes —————	00	02	02
<b>The Total</b>	00	17	02

*The Charge of Cloathing a GIRL.*

A Gown and Petticoat —————	00	08	00
A Collar and Band of fine Ghenting —————	00	01	00
A Shift of Doubls Cloth 1 s. 8 d. or Russia —————	00	01	06
A White, Blue, or Checquer'd Apron —————	00	01	00
A pair of Leather Bodice and Stomacher —————	00	02	06
1 Pair of Woollen Stockings —————	00	00	09
1 Pair of Shoes —————	00	02	00
1 Pair of Buckles —————	00	00	01
1 Pair of Wash Leather Gloves —————	00	00	07
<b>The Total</b>	00	17	05

*He likewise furnishes Men and Women of Work-houses at these  
Rates, or as cheap as any one whatever.*

The Men at —————	01	05	01
And Women at —————	01	02	11

*As by the Particulars, which any Trustees for Schools, or Parish Of-  
ficers may see. Or, Cloth and Serge, sold unmade up, at the lowest  
Prices.*

*N. B. The different Stature of Children is allowed for in this Es-  
timate, and any Number may be cloathed at the above Rates,  
by Hen. Wayte, at the Old Warehouse next the Cross Keys Inn  
in Woodstreet, near Cheapside, London.*

# ACCOUNT of the Rates of Cloathing the Poor, be- longing to CHARITY-SCHOOLS and WORK-HOUSES.

The Charge of Cloathing a BOY, with Turkish Cloth  
 or blue Kersey.

A	Grey Coat with Pewter Buttons	00	04	10
A	A Waistcoat of the same Cloth	00	03	09
A	A pair of Breeches	00	03	08
1	A shirt of Double Cloth 14 8 4. or Russia	00	01	06
1	A pair of Stockings	00	00	08
1	A pair of Wash-leather Gloves	00	00	07
1	A Knit Cap, with Tule and string, of any Colour	00	00	09
1	A Band	00	00	03
1	A pair of Buckles	00	00	01
1	A pair of shoes	00	02	03
	The Total	00	17	02

The Charge of Cloathing a GIRL.

A	A Gown and Petticoat	00	08	00
A	A Coll and Band of fine Chemise	00	01	00
A	A shirt or Double Cloth 14 8 4. or Russia	00	01	06
A	A white, blue, or checked Apron	00	01	00
A	A pair of Leather Bodice and Stomacher	00	03	06
1	A pair of Woollen Stockings	00	00	09
1	A pair of shoes	00	03	00
1	A pair of Buckles	00	00	01
1	A pair of Wash-leather Gloves	00	00	07
	The Total	00	17	02

The likewise furnish Men and Women of Work-houses at these Rates, or at such as may be ordered.

The Men at	01	07	02
And Women at	01	07	11

As by the Particulars, which are annexed for Schools, or Tenth Of-  
 ficers may see. Of Cloth and Stuffs sold unmade up at the lowest  
 Prices.

N.B. The different Statute of Children is allowed for in this Es-  
 timate, and any Number may be clothed at the above Rates,  
 by the Wardens at the Old Warehouse next the Cross Key Inn  
 in Newstreet, near Chancery, London.

# An Account of the RATES of Cloathing Men and Women.

## M E N.

	l.	s.	d.
ONE Man's Coat —	0	8	10
One Waistcoat and Breeches —	0	9	06
One Shirt at 2 s. 8 d. or —	0	2	06
One Pair of Hose —	0	1	03
One Pair of Shoes 3 s. 10 d. or —	0	3	00
The Total	1	5	01

## W O M E N.

ONE Gown and Petticoat —	0	14	00
One Shift at 2 s. 8 d. or —	0	02	06
One Cap —	0	00	08
One Pair of Hose —	0	01	00
One Pair of Shoes —	0	02	03
One Pair of Bodice and Stomacher —	0	03	06
The Total	1	02	11

**N.B.** You may be furnished with these Things by  
**HENRY WAYTE**, at the Old Warehouse next  
the Cross Keys Inn in Woodstreet, near Cheapside,  
London; or may have these Goods, made or unmade,  
at the lowest Prices.

# An Account of the RALES of Cloathing Men and Women.

## M E N

One Man's Coat	—	0	8	10
One Waistcoat and Breeches	—	0	9	00
One Shirt at 2 s. 8 d. of	—	0	2	00
One Pair of Hosi	—	0	1	00
One Pair of Shoes 3 s. 10 d. of	—	0	3	00
The Total	1	2	00	

## W O M E N

One Gown and Petticoat	—	0	14	00
One Shift at 2 s. 8 d. of	—	0	02	00
One Cap	—	0	00	08
One Pair of Hosi	—	0	01	00
One Pair of Shoes	—	0	02	03
One Pair of Bodice and Stomacher	—	0	03	00
The Total	1	02	11	

N.B. You may be furnished with these Things by  
HENRY WATTS, at the Old Warehouse near  
the Cross Keys in Woodstreet, near Chancery  
London; or may have these Goods made or mended  
at the lowest Price.